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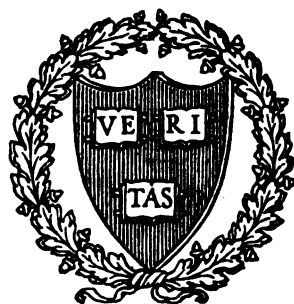
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G. M. Foster.

THE
ILIAD OF HOMER

BOOKS I—VI

WITH AN INTRODUCTION AND NOTES

BY

ROBERT P. KEEP

Boston

JOHN ALLYN, PUBLISHER

1883

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PREFACE.

THE germ, but only the germ, of the present volume, is Arthur Sidgwick's *Iliad*, Books I. and II. (Rivingtons : London, 1877). In 1879, at the request of Mr. John Allyn, and by arrangement with Mr. Sidgwick, the present editor enlarged Mr. Sidgwick's little book by the addition of Book III., text and notes, and made such changes in the notes of the English editor as seemed for the advantage of scholars in American schools. The book which thus resulted was received with favor from the first, and has met with an increasing demand. Several prominent teachers, in secondary schools and in colleges, have expressed the wish that it might be still further enlarged so as to include the first six books of the *Iliad*, and the editor has not felt at liberty to disregard a request which was in accordance with his own views of what is desirable. A school edition of Homer should contain, in addition to the bare amount sufficient to satisfy the ordinary requisition for admission to college, abundant matter for practice in rapid reading and in reading at sight. It is also for the advantage of teachers to be able to vary somewhat the work of their classes, from year to year. The editor has deemed it best to assume the entire responsibility for the present volume, and he has accordingly wholly rewritten the Notes upon Books I. and II.

A few words seem called for in reference to the somewhat varied introductory matter which precedes the text.

The object of the Introduction is to open the way to the study of Homer, by giving the student some idea of Epic Poetry, in general, and information upon the origin, history, and transmission of the Homeric poems, in particular. A sufficient account of Homeric criticism is also given to enable the reader to enter intelligently into the discussion which is wont to arise among educated men when the name Homer is mentioned.

The Essay on Scanning has been inserted on account of the difficulty which the writer has observed that his own pupils have always found in learning to scan well. The dactylic hexameter is not usually treated in our Greek grammars as a distinct subject by itself, but boys are ordinarily left to depend entirely upon the metrical knowledge which they have acquired in connection with their study of Vergil. The Homeric hexameter can never be well understood by this process, and it is believed that no teacher of experience will refuse his attention to the attempt here made to present the subject of scanning by itself, in a simple, untechnical way.

The Sketch of the Peculiarities of the Homeric Dialect was originally prepared for the American edition of Autenrieth's Homeric Dictionary, and it is inserted here by the kind permission of Messrs. Harper & Brothers. It is translated and condensed from the first Appendix of Koch's *Griechische Grammatik*. The project was seriously considered of expanding this sketch so that it should include a summary of the peculiarities of Homeric Syntax, and particularly of the uses of the Moods in Homer, but was at length abandoned on account of the belief that these peculiarities are best explained and easiest understood as they are met with in their connection. This is especially the case with the Moods, which show an elasticity of usage quite different from that of the Attic dialect, and not easily exhibited in a brief outline.

In the judgment of the editor, the thorough acquisition by the pupil of all the introductory matter just referred to — Introduction, Essay on Scanning, Sketch of Dialect (excepting perhaps the latter sections) — should be insisted upon. The Table of Contents furnishes a full summary of this matter, and may suggest questions for examination upon it.

The text is substantially that of La Roche, 1877. The only important variations are that the forms of the article δ , η , $\alpha\iota$, $\alpha\iota$, are printed as in prose, (instead of δ , η , $\alpha\iota$, $\alpha\iota$.) and that the dat. sing. $\tau\omega$, 'therefore,' is printed with a subscript ι (instead of $\tau\omega$). A fuller punctuation than that of La Roche, and a more frequent use of the diaeresis, will also be noticed, especially in Books I. and II., where Sidgwick's edition is followed.

The notes have been made quite full, but they are designed not so much to aid in translation as to supply that collateral information which is so much needed in the study of Homer. A constant attempt will be noticed, by very frequent cross-references, to make Homer his own interpreter. The sources from which the editor has chiefly drawn in the preparation of the notes will be seen by reference to the List on p. 157.

It is emphatically true of this edition that it is an outgrowth of the editor's experience of the needs of the class-room. What would be the direction of his aim and effort in the teaching of Homer will sufficiently appear as the notes are read, but a suggestion or two may not be out of place. Respecting the style of translation, the rule he would follow is contained in two words: "Be Homeric." Imitate in general, with scrupulous care, the order of words and the constructions of the original as far as our language permits. The cases are few in which it is impossible to translate a passage with literal fidelity and, at the same time, into idiomatic English. The ideal method in teaching is one which combines variety with thoroughness, and emphasizes different matters at successive stages in the pupil's progress. At the outset, while the lessons are very

short (the editor usually devotes fifteen lessons to the first 150 lines of the Iliad), it is of course indispensable to go over, with minutest care, translation, scanning, comparison of every Homeric form with the corresponding form in the Attic dialect and all those points respecting inflection and syntax which naturally suggest themselves. But when the pupil has acquired some familiarity with the dialect and begins to translate twenty lines at each lesson, it will no longer be possible to proceed with such minuteness; and the scholar's interest in Homer will be heightened if, without tolerating superficial preparation in any particular, the teacher is able to bring some *one point* into prominence at each lesson. On one day, for example, etymologies and the composition of words may come to the foreground; on another, the use of moods, running back perhaps through a hundred lines; on a third, metrical peculiarities; on a fourth, words may be examined which illustrate Grimm's law of the interchange of mutes; on a fifth, a metrical (hexameter) version of a part of the advance lesson may be required; on a sixth, an essay may be assigned on some point of custom or morals suggested by the lesson. It is indeed surprising how much grammar, philology, literature, folklore, religion may be taught in natural connection with the Homeric poems. They are like the great ocean, ἐξ οὗπερ πάντες ποταμοὶ καὶ πάντα θάλασσα, Φ 196.

Without further words the editor commits to teachers and to students this book, which has occupied much of his time and thoughts for several years. He asks, from all who may use it, correction of any errors that may be discovered, and questions or suggestions respecting any points which may seem to need further comment.

ROBERT P. KEEP.

EASTHAMPTON, MASS.,

July 13, 1883.

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INTRODUCTION.

I. EPIC POETRY.

THE *Iliad* and the *Odyssey* are the earliest extant works of Greek literature, and they are also the best examples of what are called Epic Poems. They are the survivors of an immense Epic literature which was produced by Greeks in the period prior to 700 B. C. Three things may be mentioned as characteristic of Epic poetry: a grand, stirring theme (usually of heroic adventure), unfolded in a more or less elaborate plot; an elevated diction, somewhat removed from the language of common intercourse; a peculiar metrical form. The Greek designation for epic poems is *τὰ ἔπη*, lit. 'utterances,' 'sentences.' The same name was also applied to the responses of oracles, for the most important oracles, those given from the shrine at Delphi, were similar to Epic poems, both in diction and in meter.

Examples may be given of epic poems in other literatures than the Greek. Thus we have: in Latin, the *Aeneid* of Vergil; in Italian, Dante's *Divina Commedia*; in English, Milton's *Paradise Lost*. Of these, only the first is written, like the Homeric poems, in dactylic hexameter: but in the style and thought of all, the influence of the great master of epic song may be traced. The accepted meter for English epic or heroic, as for dramatic, poetry is the so-called "heroic verse," — a ten-syllabled line containing five feet. It is, however, proper to add, that since the hexameter has been seriously attempted by

English poets, and has become naturalized in English poetry, several poems in this meter have been produced which have some of the qualities of epics, though they lack length and an absorbing theme. Such are Kingsley's *Andromeda*, Clough's *Bothie of Tober-na-Vuolich*, Longfellow's *Evangeline*.

II. ANCIENT TRADITIONS CONCERNING HOMER.

The *Iliad* and the *Odyssey* contain no allusion to their author; and although Homer has become a household word, and even a familiar Christian-name, we know nothing of his personality. Several ancient "Lives of Homer" exist, which describe with minuteness various details of the poet's life. Two of them, according to their titles, were composed by Herodotus and Plutarch; but it is certain that neither of these great authors had anything to do with their composition, and their only value is in showing what was the popular tradition respecting Homer at or before the commencement of the Christian era. It is a passage from the Hymn to Apollo¹ which has given rise to the legend of the poet's blindness. Many towns in antiquity where the Homeric poems were especially studied and admired claimed the honor of being Homer's birth-place, and the names of seven claimants are preserved in the following epigram:—

Ἑπτὰ πόλεις μάρναντο σοφὴν διὰ ρίζαν Ὀμήρου,
Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθήναι.

Seven were the towns that laid claim to the gifted root of Homeros,
Smyrna, Chios, Colophon, Ithake, Pylos, Argos, Athenae.

The claim of Smyrna was conceded to be the strongest. Next came that of Chios, where there was a school of bards called Homeridae, who claimed (as is shown by their name) descent from Homer, and transmitted the Homeric poems from father to son.

¹ The name "Homeric Hymns" is given to a series of Hymns to the gods, in style not unlike the *Iliad*, but as a whole of somewhat later date.

III. BIRTHPLACE AND EARLY HISTORY OF THE HOMERIC POEMS.

The Iliad and the Odyssey undoubtedly originated on the Ionian coast of Asia Minor and in the islands of the Aegean sea. Here the dialect was developed in which they were composed, and such indications of locality as can be discovered in the poems point to this region. Various stories explain how they were transmitted to Greece proper. Lycurgus (about 776 B. C.) is said to have brought them to Sparta, where they furnished the Lacedaemonians with the model for the perfect soldier. But it was at Athens that the poems received that care to which their preservation is due. Here, even before the time of Solon (600 B. C.), there seems to have grown up the custom of reciting portions of the poems at popular festivals, which recitations Solon appears to have regulated. To Pisistratus, however, tyrant of Athens (560–527 B. C.), the gratitude of lovers of Homer is due beyond all others. He collected, through a commission of four competent men, the Homeric rhapsodies¹ which were previously sung separately, and united them into the two poems which bear the names of Iliad and Odyssey.

IV. RHAPSODES, OR RHAPSODISTS.

The singers or reciters of the Homeric poems were called rhapsodes. The word rhapsode (ῥαψῳδός) is variously explained. Some would derive it ἀπὸ τοῦ ῥάβδον ράπτειν ἔπη,² 'from singing verses fitted (lit. 'sewed') together.' Verses 'sewed together' might refer to the weaving into songs what had previously been separate verses, or might have reference to the metrical

¹ The word 'rhapsody,' as here used, is not to be understood as identical with the twenty-four divisions or books into which each poem was subsequently divided by Aristarchus.

² Another explanation of ῥαψῳδός, perhaps quite as plausible as the one mentioned above, gives it the sense of 'stitchers of song,' — ἀπὸ τοῦ ράπτειν ψδός.

combination of words in the hexameter. The term *ῥαψωδός* describes 'singers' (*ᾄδων*), not merely 'reciters;' and it is probable that in early times the song was constantly accompanied by the music of the lyre. Later the singing passed into a sort of intonation, — the chord being struck, before commencing, on the lyre. Finally it became a dramatic recitation or declamation. In the earliest times the rhapsodes were poets, and often originated the songs which they sang, like a Neapolitan improvisator or a Scotch minstrel. In later times they had little poetical taste or talent, and plied their art simply as a means of livelihood. The rhapsodes are spoken of several times by Xenophon and Plato, and by both contemptuously, as not always understanding the sense of what they declaimed. They made a study of their personal appearance, sometimes adorning themselves with gay garments and wearing a gold crown upon their heads. They recited with much action and with impassioned gesture. Was the passage sad, they wept; was it horrible, their hair stood on end. Thus, like many modern actors, they strove, by overdoing the manifestation of the sentiment contained in the passage recited, to stir the feelings of their auditors. To persons of the best taste, their recitation became, in later times, offensive: but to the people in general of the period about 400 B. C., it must have been agreeable; and the popular conception of many passages of both poems must have been formed upon the rhapsode's interpretation of them.

V. PLACE OF THE HOMERIC POEMS IN GREEK CULTURE.—CIVIC EDITIONS.

We can hardly form an adequate idea of what the Homeric poems were to the ancient Greeks. What the influence of a great epic may be upon the religious belief of a nation, we see from Milton's *Paradise Lost*, which has unquestionably contributed much to form the popular theology of both English and Americans. It should of course be remembered that the Homeric poems do not profess either to be or to rest upon a divine revelation, and that they are not didactic in the sense of laying

down formal rules of conduct. But they contain passages which were accepted by the Greeks as the best description of the power and majesty of their deities, and they abound in illustrations of all the virtues of a patriarchal age. Plato often quotes a passage from Homer in finishing an argument, as a theologian quotes from Scripture.

A verse of Homer was an important make-weight in settling a disputed boundary or in establishing a doubtful pedigree. Both *Iliad* and *Odyssey* were often learned entire at school, and large portions of them were carried in memory through subsequent years. Copies of them were so multiplied that it was easy to possess them, as is illustrated by the story told of Alcibiades, who is said in righteous indignation to have beaten his teacher, who confessed that he did not own a copy of the *Iliad*. The poems served too as a standard of taste ; and though their origin dates back to the very beginning of Greek literature, they influenced to a surprising degree the works of subsequent writers. Herodotus, Plato, and even the late writer Lucian (160 A. D.), illustrate how familiar Homer was to educated men. That they should have retained their charm so long is indeed the highest proof of their merit. Fresh and spontaneous, they gave delight at the simple popular festivals which called them into existence nearly three thousand years ago ; and yet they had such perfection of form as to attract and satisfy the exacting criticism of the Alexandrian and later periods. One of the very latest works of erudition in the twelfth century — only three centuries before the fall of Constantinople (1453 A. D.) — is the commentary on Homer by Eustathius, Bishop of Thessalonica.

Different ancient cities had their civic or public editions, — perhaps prepared at the public expense, and from which copies could be made for private individuals. The best known of these editions were those of Massilia (Marseilles), Chios, Sinope, Argos, Cyprus, Crete. Private editions, supervised by individuals, were also numerous. One of the most famous of these was the edition prepared by Aristotle for his pupil, Alexander. This was called the 'edition of the casket,' from the jewelled

case (said to have been part of the spoils taken, after the battle of Arbēla, from the tent of Darius) in which the conqueror carried it with him in his campaigns in Asia. ●

VI. HOMERIC STUDIES AT ALEXANDRIA. — THREE GREAT ALEXANDRIAN CRITICS. — SCHOLIA.

When the Greek mind ceased to be productive, it turned itself toward the study of what it had created. The earliest and for many centuries the chief seat of Greek learning was Alexandria. This city, from the time of its foundation by Alexander, grew with wonderful rapidity; and in the second generation after its founder, under the peaceful reign of the Ptolemies, literature was cultivated here with a zeal and success unparalleled elsewhere in the Greek world. Ptolemy II., called Philadelphus (285–247 B.C.), established the *Musēum* (Μουσῆον), — an institution combining the functions of a university and a learned academy, like the French Academy. It was provided with a corps of salaried professors, who gave public lectures in the various departments of human knowledge. But it was also intended to promote research; and the most important work of the scholars who were maintained under stipends at the Museum, and of the eminent men who directed their labors, was to sift, classify, and elucidate the immense collection of manuscripts which the Ptolemies had gathered together at lavish expense in the two great libraries.¹ The names of three heads of the Mu-

¹ The number of volumes in the Alexandrian libraries is said to have been 500,000. By volumes we are to understand rolls of parchment or of papyrus containing the equivalent of a book of Homer, a single tragedy, or a philosophical dialogue. It may be worth while to mention here that Jewish tradition represents that the Greek translation of the Old Testament, known as the Septuagint, was made at the direction of Ptolemy Philadelphus, that it might be placed in the Alexandrian library. Another story relates how foreigners, who brought with them treatises of value, were liable to have them confiscated, and were obliged to be content with receiving copies, while the originals went to enrich the Alexandrian library. The Alexandrian library, or what remained of it, was burned 641 A. D.

seum of Alexandria are particularly famous for Homeric criticism, though their work was not confined to Homer, — Zenodotus of Ephesus, Aristophanes of Byzantium, Aristarchus of Samothrace. They flourished about 250–150 B. C.; and they followed certain common principles of criticism, as was natural, since Aristophanes, who was the pupil of Zenodotus, was the teacher of Aristarchus. The time had been when not only the *Iliad* and the *Odyssey*, but a vast mass of epic poetry known as the Epic Cycle, had been ascribed to Homer. This period was now passed, and Zenodotus restricted the authorship of Homer to the *Iliad* and the *Odyssey*. He edited the text of the two poems without commentary, and his revision gained such a reputation that it eclipsed all predecessors. He was the first to employ the *obelus* (ὀβελός), a heavy horizontal line like our dash (—), to indicate that the verses to which it was prefixed were spurious. He is said to have had a partiality for rare and archaic forms, and to have rejected with great boldness. Of Aristophanes we know but little. Another revision of the text was called for, which he edited, and which in its turn became a standard. He employed the *asterisk* (*) to designate particularly fine or repeated verses, and he invented the marks, ^ ^ ^ (acute, circumflex, and grave), which are now used in indicating Greek accent. These marks were devised for the convenience of foreigners at Alexandria, to whom Greek was not a native tongue. The third great Alexandrian critic was Aristarchus, whose fame overshadowed all his predecessors. He was the oracle of his day; and the estimation in which he was held is shown by a passage in the ancient *Scholia*: ‘It is better to err with Aristarchus than to be right with others.’ His great object was to secure a correct text of Homer. This he strove to do by a comparison of the civic editions and by attention to metrical considerations; and he succeeded so far that his text is that to which most of our best modern editions strive to approach. The division of the *Iliad* and *Odyssey* into twenty-four books and the employment of the large and small letters of the Greek alphabet to designate these books are ascribed to Aristarchus. During the lifetime of

this great critic, the views of Hellanicus, who maintained the separate authorship of the Iliad and Odyssey, gained some prominence. A school formed itself about Hellanicus; and the doctrine of what were called the Chorizontes (οἱ Χωρίζοντες), or 'Separatists,' might have gained more adherents had not Aristarchus thrown the whole weight of his authority against it, and crushed it so completely that it was hardly heard of again until within the last hundred years.

It does not appear that the great Alexandrian critics published anything but text-editions. They lectured, however, upon the classic authors, and much of their comments (ὑπομνήματα) was preserved in the meagre notes of their students. These notes were never carefully edited, but were copied, with more or less correctness, by successive generations of grammarians of inferior knowledge; and it is in this way that they have reached us. Didymus, a grammarian of the Roman period, and a contemporary of Cicero, may be mentioned for his services in the way just described. He was called Χαλκέντερος, 'Tough-gut' (cf. Carlyle's *Zähdarm*), from his wonderful industry. He is said to have written 3,500 books.¹

The manuscript copies of the Greek authors upon which our printed editions rest were mostly made in the period from the tenth to the fifteenth century by Greeks who had received their education at Constantinople or Athens. These copyists had access to a great mass of grammatical commentary which originated at Alexandria, and was preserved by such men as Didymus; and they often selected from it to the best of their judgment, and filled with it a broad margin of the parchment page upon which they wrote the text of their author. Such explanatory notes, written in Greek, usually upon lines much closer together than the main text, and often in so fine a character as not to be easily decipherable, are called *scholia*; ² and their original author, in many cases unknown, is called a *Scholiast*.

¹ Book is of course to be taken in the same sense as was the word volume in the note on page xiv.

² We see the singular of this word employed in Geometry, where scholium signifies a remark appended to a proposition.

VII. CODEX VENETUS A.

Our oldest complete manuscript¹ of the *Iliad*, which is also one of the most legible and beautiful of all existing classical manuscripts, was probably written in the tenth century. Where it was written, or how it came to its present resting-place, — the library of the Church of St. Mark at Venice, — is purely a matter of conjecture. It is known to scholars as the *Codex Venetus A*, — being thus distinguished from another manuscript of the *Iliad* in the same library, the *Codex Venetus B*. It is written upon vellum or parchment leaves, in size about 13 × 10 inches, and originally contained the entire *Iliad* upon 327 leaves, of which only 19 have disappeared. It was first published in the year 1788 at Venice by the Abbé Villoison, a French scholar, and its great importance was immediately recognized. It is interesting in three respects: (1) It contains the best text of the *Iliad*; (2) it preserves many of the critical marks (obelus, asterisk, etc.) used by the Alexandrian grammarians; (3) it contains the best collection of scholia upon the *Iliad*, with the information that these scholia are derived from four grammarians ranging in date from the first century before Christ to the second century after Christ. One of these grammarians was Didymus, who has been just mentioned.

The publication of the Venetian scholia shed a new light upon Homeric studies. Up to the date of their publication, it had been generally assumed that the received text of the *Iliad* had come down to us from about the time of the poet himself, which was sometimes placed at 1144 B.C. But the Venetian scholia made it plain that the Alexandrian scholars had had before them no complete accepted text of the *Iliad*; that they depended chiefly upon the civic editions, and sought by comparing them one with another to determine the form which the poem had originally borne. None of the civic editions dated farther back than the age of Pericles (450 B.C.), and the earliest date which could

¹ See Frontispiece for facsimile of a page of the *Codex Venetus*.

be called historical in connection with the poems was that of the revision of Pisistratus, less than a century earlier, which, strange to say, there is no evidence that the great Alexandrian critics used. The question soon arose: "How account for the preservation of the poem, substantially unaltered, during the five centuries and more prior to Pisistratus?"

VIII. F. A. WOLF'S THEORY AND ITS INFLUENCE.

F. A. Wolf, Professor in the University of Halle, maintained in his famous *Prolegomena ad Homerum*,¹ published in 1795, that the preservation of the poems during this long period was impossible. The earliest Greek inscription, he pointed out, scarcely antedated 600 B. C., and writing was not in general use before the time of Pisistratus. Without the common use of writing he affirmed that the preservation of the poems in an unaltered form was impossible. They neither originated so early as had been supposed, nor was the present their original form. Their origin was to be sought in the numerous songs which bards (*ᾄδοι*) sang at the popular festivals at a time when the gift of epic song was common to many. Each song was poured forth spontaneously by some gifted singer without any thought of the whole, the Iliad, of which by the version of Pisistratus it long after became a part. This view explained the many birth-places attributed to Homer; for the name of the poet was to be interpreted as really the name of a style of composition. Wherever schools of bards flourished, there was a Homer. This theory, which saw in the Homeric poems only the spontaneous outgrowth of a certain phase of the Greek language and life, speedily gained warm adherents; and the world was soon divided into Wolfians and anti-Wolfians. It is a theory the conclusions of which have the most important bearing upon the credibility of all early history, and are by no means limited in their application to the Homeric poems.

¹ *Prolegomena* = Introduction.

The admission, which would not now be made, that the art of writing was scarcely known or little used before the time of Pisistratus is not fatal, as Wolf supposed, to the oral transmission (*i. e.* transmission by the voice and by the power of memory) from a remote past of poems as long as the *Iliad*. Upon this point, many interesting facts illustrating the power of memory may be brought forward. In antiquity, when the number of books was much smaller than at the present time, and the variety of subjects which one was compelled to keep in mind much less great, the memory often performed feats which now seem incredible. It was, for example, no infrequent accomplishment of educated men at Athens to repeat the entire *Iliad* and the entire *Odyssey*. In these days, on the contrary, we content ourselves with remembering where things are to be found, instead of attempting to remember things themselves. Yet, in our time, Macaulay found that he could on occasion repeat half of *Paradise Lost*, and some of De Quincey's exploits of memory were even more extraordinary than Macaulay's. On the whole, then, it is impossible to set limits to the power of memory in such matters as these. It is probable that the poems could have been transmitted substantially unaltered, if it be granted that they could have been composed, without the aid of writing.

Another argument against the unity of authorship of the *Iliad* is drawn from inconsistencies in the narrative. This line of investigation has been followed up with the minutest diligence in Germany during the last fifty years, and Lachmann has divided the *Iliad* into eighteen originally distinct songs. But inconsistencies in an epic poem are not necessarily fatal to unity of authorship; and so differently do such inconsistencies affect different persons that, while they lead Bonitz (a Wolfian) to find the secret of the power of the *Iliad* "in the overpowering charm of the "separate pictures, which draw away the attention from their connection with each other," they allow Gladstone (a defender of the unity of authorship) to remark that "the plot of the *Iliad* "is one of the most consummate works known to literature. Not "only is it not true that a want of cohesion and proportion in the

"Iliad betrays a plurality of authors, but it is rather true that a structure so highly and so delicately organized constitutes in itself a powerful argument to prove its unity of conception and execution."

IX. PRESENT ASPECT OF THE HOMERIC QUESTION.

The following is a statement of conclusions which may be considered as established after nearly a century of agitation of the Homeric Question. The language is that of Professor R. C. Jebb, a most candid and judicious English scholar :

"The Iliad and Odyssey belong to the end, not to the beginning of a poetical epoch. They mark the highest point reached by a school of poetry in Ionia which began by shaping the rude war-songs of Aeolic bards into short lays, and gradually developed a style suited to heroic narrative."

"The Iliad has been enlarged and remodelled by several hands from a shorter poem, *by one poet*, on the 'Wrath of Achilles.' This original 'Wrath of Achilles,' probably composed about 940 B. C., was not merely a short lay, but a poem on a large plan, in which the central motive gave unity to a varied action, and which might properly be called an epic. It may have been only the last and best of a lost series of similar poems. But if it was the first of its kind, then its author was the *Founder of the Epic art*, who made the advance, not from the primitive war-song to the epic on a grand scale, but from the lay to the short epic."¹

X. OUTLINE OF PLOT OF THE ILIAD.

The word Iliad means Poem about Ilium. Ilium, or Troy, was a city of what was later called Mysia, in the northwest of Asia Minor, and was situated three miles south of the Hellespont.²

¹ Primer of Greek Literature, p. 36.

² See map of region in Autenrieth's Homeric Dictionary, Plate V.

The poem describes only an episode in the ten years' siege of Troy by the Greeks.

The following are the chief facts mentioned, or assumed as known, in the *Iliad*. Paris, also called Alexander, had carried off the fairest woman in Greece, — Helen, wife of Menelaos, King of Sparta. Helen had had many suitors, all of whom had promised her father Tyndareos, at his daughter's wedding, that they would maintain her husband's rights, should any one interfere with them. So Menelaos's brother Agamemnon, King of Mykenae, then the leading sovereign in Greece, called together all the suitors and some other heroes, and the whole force in 1100 ships sailed to besiege Troy. For ten years they besieged it without result, — not being able to come to a pitched battle with the Trojans, who would not venture forth from the city-walls on account of their dread of the Greek hero Achilles, the son of Peleus, king of Phthiotis, and Thetis, a sea-goddess. But, in the tenth year of the siege, Achilles suffered an affront from Agamemnon, who took away from him his prize, the captive maiden Briseis, who had been assigned to him after the sack of Lyrnessos, one of the lesser towns of the Troad, or plain about Troy. In consequence he withdrew from the conflict, and retired to his tent by the sea shore. This is the point at which the *Iliad* begins. The wrath of Achilles — its causes, its effects, and how it was appeased — is the subject of much of the poem. The immediate consequence of Achilles's retirement is that the Trojans now dare to come forth and engage in combat with the Greeks. Fifteen out of the twenty-four books describe the varying strife. Finally (in II) Patroclus begs Achilles to lend him his armor, and goes with it into the combat. The Trojans flee before him, thinking that Achilles has re-entered the fray; but at last Patroclus is slain by Hector aided by Apollo. Achilles's desire for vengeance on the slayer of his friend now overcomes his resentment against Agamemnon (in Σ). A new and splendid suit of armor is prepared for him by Hephaistos, — Hector had stripped his former armor from the corpse of Patroclus, — and he rushes into the combat, slays Hector, and drags his body back to the ships (in X).

The last scene of the Iliad presents King Priam begging of Achilles, the slayer of his son, the body of Hector. His prayer is granted, and a truce is observed while Hector is buried.¹

¹ For a detailed outline of that portion of the Iliad contained in the present volume, see the summaries printed with the Greek text.

ON SCANNING HOMERIC VERSE.

1. STRUCTURE OF THE HOMERIC HEXAMETER.

Two different feet occur in the Homeric hexameter: the dactyl and the spondee. The *dactyl* consists of a long syllable followed by two short syllables; the *spondee*, of two long syllables. As a long syllable occupies in pronunciation twice the time of a short syllable, the two feet may be represented to the eye in two ways: (1) by marks of long and short quantity, dactyl — ∪ ∪, spondee — —; (2) by quarter and eighth notes, dactyl ♩ ♩ ♩, spondee ♩ ♩.¹

The unit, or fundamental foot, of the verse is the dactyl. This greatly preponderates in the first five of the six feet of which the line is composed. Occasionally, as A 10, each of the first five feet is a dactyl; more often, spondees interchange with dactyls, except in the fifth foot which is so commonly a dactyl that, when a spondee is found there, the verse receives the special name of 'spondaic verse.' Examples of spondaic verses are A 14, 21, 74, 102. About one verse in every twenty is spondaic. The last foot of the verse is never a dactyl, but always consists of two syllables.² We see then that the number of syllables in a verse may vary between seventeen (all the feet dactyls except the last) and twelve (all the feet spondees, of which the only example in Books I-VI, is B 544).

¹ Dactyl is derived from δάκτυλος 'finger,' — more probably from the use of the finger in beating time than because the finger, like the dactyl, contains one long and two short portions. Spondee is a derivative from σπένδομαι, 'pour libation' (σπονδή, 'libation'), because slow solemn chants in this measure were sung in propitiating the gods.

² The last foot of a verse is sometimes an apparent trochee (— ∪ or ♩ ♩), since the slight pause which always occurs at the end of the line tends to obscure the difference between a preceding long or short syllable. A similar remark may be made respecting short syllables used as long before a caesura. See § 5, 4.

2. METRICAL ACCENT.—ARSIS AND THESIS.

The first syllable of each foot receives, in scanning, a metrical accent. This is entirely distinct from the written accent, with which it may, or may not, coincide. Each hexameter verse has six metrical accents. The stress which the metrical accent gives to the accented syllable is called *ictus*. The accented part of each foot is called the *arsis*; the unaccented part, the *thesis*. In the dactyl the thesis consists of two syllables; in the spondee, of one. As the spondee is the precise equivalent of the dactyl ($\text{P P} = \text{P P P}$), the length of the arsis is precisely equal to that of the thesis.

3. DIAERESIS AND CAESURA.

Pauses, both those indicated by punctuation and those not thus indicated, are as important to good scanning as they are to the good reading of prose. They may occur at the end of a foot or in the heart of a foot; a pause of the first kind is called a *diaeresis*; one of the second kind, a *caesura*. A diaeresis at the end of the third foot, which would divide the verse exactly at the center, is avoided; but diaereses, at the end of the second and especially at the end of the fourth foot, are not infrequent. This latter is called the Bucolic diaeresis, because more frequent in Bucolic or Pastoral poetry than in Epic poetry. Examples are A 4, 14, 15, 30.

Caesura (*caesura*, the Latin equivalent of the Greek *τομή*, lit. 'cutting') designates that break in the verse which is caused whenever a word ends in the heart of a foot. Caesurae can occur in any foot, and there are usually several in a verse; but the most important or main caesura is always near the middle of the line, and commonly in the third foot. This caesura of the third foot may come *after the arsis*, as is the case in A 1, 8, 11, and in 247 out of the 611 verses in Book I. This is the favorite Vergilian caesura. Or, if the third foot is a dactyl, so that the thesis consists of two syllables, the caesura may come *in the thesis*; e.g. A 5, 6. This latter caesura is the most frequent in the Homeric poems. It occurs 356 times in Book I.¹

¹ The caesura after the arsis is sometimes called the masculine caesura; it was also called by the ancients *τομή πενθημιμερίς*, i.e. 'the caesura after the first five half-feet' (*πέντε, ἡμι-, μέρος*). The caesura in the thesis, also called the feminine caesura, was often called *τομή κατὰ τὸν τρίτον τροχαῖον*, 'caesura at the end of the third trochee,' because, by cutting off the last syllable of a dactyl in the third foot, it left a trochee. Much less common than the caesurae just described is the caesura in the fourth foot, generally accompanied by a caesura in the second foot; e.g. A 7, 10, 16.

4. SYNIZESIS AND HIATUS.

Two successive vowels (or a vowel and diphthong) are often fused in pronunciation. This is called *synizesis* (συνίσις, lit. 'settling together'). The contiguous vowels may be in different words or in the same word. Synizesis differs from the elision so common in Vergil in that neither vowel is lost, for where vowels are elided in utterance in Greek they are omitted in writing; it differs from contraction because the vowels are merged only in utterance, though written out in full. It might be said to add other diphthongs to those commonly recognized as such. Examples are A 1, 15, 18.

Hiatus is said to exist when two vowels immediately follow one another, either as the final and initial vowel in two successive words, or in the parts of a compound word. There are certain conditions, specified in the Sketch of the Dialect, § 3, in which hiatus is tolerated. There are many other cases where it is only apparent. In these the second of the two words had originally an initial consonant, the effect of which was remembered, though the consonant itself was no longer written and not always uttered. Examples are in A 4, 7, 24. See also Sketch of Dialect, § 3, 2.

5. RULES OF QUANTITY AND HINTS FOR SCANNING.

In order to divide a line correctly into feet, we need to know the quantity of each syllable. This is more easily recognized in Greek than in Latin. A few rules of special importance may be given:—

1. η, ω, and all diphthongs are long by nature.
2. ε, ο are short by nature.
3. A vowel naturally short is made long by position when it stands before two consonants or a double consonant. One or both of these consonants may be in the following word, and a mute with a liquid usually gives long position. A single liquid may give long position; e.g. A 283.
4. A vowel naturally short is often used as long in the arsis before the caesura. The ictus, or stress of voice, doubtless has a tendency to prolong the vowel, and so does the slight pause accompanying the caesura (cf. § 1, note 2). Examples of this lengthening are found in A 45, 153.

5. A long final vowel or diphthong is frequently used as short when the following word begins with a vowel, i.e. before a hiatus.¹

¹ This apparent shortening may perhaps be best explained by saying that the long vowel or diphthong loses, as if by elision, half of its quantity.

This shortening occurs, of course, only in the thesis of the foot. Examples are A 14, 15.

The beginner will be aided in his first attempts to divide a line into feet by remembering that dactyls decidedly predominate above spondees. He should also understand that there is no such general principle in Greek as that expressed by the common rule in Latin 'a vowel before another vowel is short.' Examples of the contrary are Ἀχαιῶς A 1, ἥρωω A 4. The marks of accent aid in many cases in determining the quantity of the doubtful vowels *a*, *i*, *u*, as does also the fact that most inflectional and formative suffixes are short.

The following hints for scanning, beginning anywhere in a hexameter verse, will be found useful:—

1. When a long syllable is followed by a short syllable, the long syllable always has a metrical ictus; *e.g.* — ∪.
2. The syllable following two short syllables always has a metrical ictus; *e.g.* — ∪ ∪ — ∪ ∪.
3. A short syllable always indicates the presence of a dactyl.
4. Two contiguous long syllables always indicate the presence of a spondee which either (*a*) ends with the first long syllable, or (*b*) begins with it.

The beginner will find it a useful exercise to scan half a line at a time, making a long pause near the middle of the verse, *i.e.* in the third foot. One must begin in the first half with an ictus on the first syllable; in the second half of the line, the first ictus will come on the first long syllable not immediately following the pause.

It will also be well to select a few verses of which the first five feet are dactyls (στίχοι δλοδάκτυλοι),—*e.g.* A 10, 12, 13,—and to practise these until one is familiar with the rhythm. There are 120 such verses in Book I of the Iliad. Then one may pass to verses containing two spondees, and gradually increase the complexity.

6. PREREQUISITES TO GOOD SCANNING.

The three prerequisites to good scanning are: a correct division of the verse into feet; the placing of the metrical accent upon the first syllable of each foot (ictus on the arsis); the correct location of the main caesura. The scholar should distinctly understand that attention to the second of these points often in-

volved the neglect of the written accent, which he has hitherto carefully observed.¹

Attention to the marks of punctuation will often aid in fixing the place of the main caesura, as will also the fact that many verses are so constructed that the sense is already complete at the middle of the third (or of the fourth) foot, while the part that remains is simply explanatory, and serves to round out the verse. Examples are A 17, 18, 19, 20, 21.

Three prerequisites to good scanning have been named; two other essential things must now be mentioned, without which scanning, though it may be correct, will be lifeless and intolerable. One must have such familiarity with the Greek words as to recognize and utter them without hesitation or conscious effort; one must also be familiar with the movement, the *swing*, of the hexameter. A good way to secure this familiarity is by memorizing selected hexameters, which may be repeated by pupils singly or by a class in concert. The following passages are suitable for this purpose: A 38-49, Chryses's prayer to Apollo, and Apollo's speedy answer; A 148-157, Achilles's angry reply to Agamemnon. If memorizing hexameters is considered to make too great demands upon the time of a class, simple reading in concert, at first with the lead of the teacher, then without his lead, will give that idea of the rhythm without which there can be no good scanning. It may be well to expressly remind the pupil that he should never, in scanning, forget the sense, and to suggest that several words closely connected in sense may be uttered with hardly more pause between them than between the parts of a compound word; e.g. Πηληϊάδεω Ἀχιλῆος, A 1; οἰωνοῖσι τε πᾶσι, A 5; Τίς τ' ἄρ σφωε θεῶν, A 8.

7. SPECIMENS OF ENGLISH HEXAMETERS.

It will also be highly profitable to call the attention of scholars to the best English accentual hexameters. Among the best-known English poems in this meter may be mentioned Longfellow's *Evangeline*, Kingsley's *Andromeda*, and Clough's *Bothie of Tober-na-Vuolich*.

¹ This fact, that the written and metrical accent cannot both be regarded at the same time, is one of the strongest reasons for believing that the marks of written accent indicated varieties of pitch, not differences of stress, between different syllables.

The following example is from Kingsley's *Andromeda* : —

Smiling, she | answered in | turn, || that | chaste Tri | tonid A | thené,
 Dear unto | me, no | less than to | thee, || is the | wedlock of | heroes,
 Dear who can | worthily | win him || a | wife not un | worthy and | noble,
 Pure with the | pure to be- | get brave | children || the | like of their | father.

I add two translations of detached passages of the *Iliad* and *Odyssey*. First, from the *Iliad*, Γ 233-242, by Dr. Hawtrey, former Headmaster of Eton College : —

Clearly the | rest I be | hold of the | dark ey'd | sons of A | chaia.
 Known to me | well are the | faces of | all; their | names I re | member;
 Two, two, | only re | main whom I | see not a | mong the com | manders, —
 Kastor | fleet in the | car, Poly | deukes | brave with the | cestus;
 Own dear | brethren of | mine, one | parent | loved us as | infants.
 Are they not | here in the | host, from the | shores of | lov'd Lake | daimon,
 Or, though they | came with the | rest, in | ships that | bound through the | waters
 Dare they not | enter the | fight or | stand in the | council of | Heroes,
 All for | fear of the | shame and the | taunts my | crime has a | wakened?

Second, from the *Odyssey*, ε 55-69, by William Cullen Bryant :¹ —

Now as he | reached, in his | course, that | isle far | off in the | ocean,
 Forth from the | dark blue | swell of the | waves he | stepped on the | sea-beach,
 Walking right | on till he | came to the | broad-roofed | cave where the | goddess
 Made her a | bode — that | bright-haired | nymph, — in | her | dwelling he |
 found her.

There, on the | hearth, was a | huge fire | blazing, and | over the | island
 Floated the | odorous | fume sent | up from the | cedar and | cypress,
 Cloven and | burning, while | she sat | far in the | grotto and | sweetly
 Sang, as the | shuttle of | gold was | flung through the | web from her | fingers.
 Round that | grot grew | up, on all | sides, a lux | uriant | forest.
 Alders were | there, and | poplars, and | there was the | sweet-smelling | cypress,
 Haunted by | broad-winged | birds which | build their | nests in the | branches,
 Owls of the | wood, and | falcons, and | crows with | far-sounding | voices,
 Birds of the | shore which | seek their | food on the | beaches of | ocean.
 There, all | over the | rock from | which that | grotto was | hollowed,
 Clambered a | strong-growing | vine whose | fruit hung | heavy in | clusters.

The reader of the selections just given will observe how greatly the dactyl preponderates in English hexameters. This is indeed

¹ This translation, never elsewhere published, so far as I know, than in the "Evening Post," was made by Mr. Bryant as an experiment, before he had decided what meter to employ in his translation of the *Odyssey*.

their great defect, because fatal to variety. Another defect is the frequent occurrence of the diaeresis at the end of the third foot (see § 3). It will be also noticed that the same syllable is now used as long, now as short. Little regard, in fact, is had for quantity, which is wholly subordinated to accent. The last two specimens (from Hawtrey and Bryant) show a regard for quantity much greater than is usually found in English hexameters.

8. TRANSLATION INTO ENGLISH HEXAMETERS.

It is a good exercise to turn a few lines of Homer into English hexameter. Some verses will go into the same English measure with little effort; e.g. B 23:—

Εὖδεις, ἄτρεος νιέ δαίφρονος ἵπποδάμοιο;

Sleep'st thou, | O son of | Atreus || the | furious | tamer of | horses?

or the following (A 148-151):—

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

ὦ μοι, ἀναιδείην ἐπιειμένη, κερδαλέον φρον·

πῶς τίς τοι πρόφρων ἔπεσιν πειθήται Ἀχαιῶν,

ἢ ὀδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;

Him then with | stern glance re | garding ad | dressed the swift- | footed
A | chilles :

Ah me! | mantled in | arrogance, | greedy in | spirit and | temper,
How to thy | words shall | any A | chaian | render o | bedience
Either to | go on a | foray or | valiantly | combat with | heroes?

A moderate amount of practice will give considerable ease in writing such hexameters. The writer has sometimes had an entire lesson voluntarily prepared by a class in hexameter translation, and pupils have frequently in examination written, in this meter, their translation of the passage set. There are several familiar combinations of words in English which naturally close a dactyl. As such may be mentioned the monosyllabic prepositions followed by the article; e.g. 'of the,' 'in the,' 'for the,' 'with the,' etc. The translator will soon notice, however, that the Greek line literally translated does not furnish, in most cases, enough material to fill out the English hexameter. The obvious reason for this is the lack in English of that multitude of particles and conjunctions for which in English there is no precise equivalent, and which in Greek sup-

ply so readily the short syllables for the dactyls. The translator has no alternative but to expand; and it is perhaps this inevitable introduction of foreign matter, more than anything else, which explains the failure of hexameter translations of extended portions of the Iliad to interest the reader. Of course, this fact constitutes no objection to the hexameter as an English meter, nor to its use for original English poems. But it is a question whether it does not render it an unsuitable meter for a translation of Homer as a whole.

THE CHIEF PECULIARITIES OF THE HOMERIC DIALECT.¹

PHONOLOGY.

1. VOWEL SUBSTITUTIONS.

1. η is used in Homer after ρ, ε, ι, where the Attic uses ā ;
e.g. ἀγορή [ἀγορά], ὁμοίη [ὁμοία], πειρήσομαι [πειράσομαι].

2. Similarly, ει is found for ε, ου for ο ; *e.g.* ξείνος [ξένος], χρύ-
σειος [χρύσεος, χρυσοῦς], πολὺς [πολύς], μῶνος [μόνος].

3. More rarely, οι is found for ο, αι for α, η for ε ; *e.g.* πνοή [πνοή],
αἰετός [ἀετός], τιθήμενος [τιθέμενος].

4. By what is called *metathesis quantitalis*, 'transposition of
quantity,' ᾰο becomes εω ; *e.g.* Ἀτρεΐδew interchangeable with Ἀτρεΐ-
δew. Similarly, we find ἔως and εἶος [ἔως], ἀπερείσιος for ἀπειρείσιος
[ἄπειρος], κτλ.

2. TREATMENT OF CONCURRENT VOWELS.

1. Contraction, when it occurs, follows the ordinary rules, except
that εο and εον contract only into ευ ; *e.g.* θάρσενς [θάρσους], βάλλειν
[βάλλον].

2. But contraction often does not take place ; *e.g.* ἀέκων [ἄκων],
ἀλγεα [ἄλγη] ; and, on the other hand, a few unusual contractions
occur ; *e.g.* ἐνῤῥέιος, instead of ἐνῤῥεοῦς from ἐνῤῥέεος.

3. Two vowels (or diphthongs) are often blended in pronuncia-

¹ The Homeric dialect, also called the Epic or older Ionic, is the oldest form of the Greek language of which we have knowledge. To this the newer Ionic in which Herodotus wrote, and the Attic dialect which became the accepted standard for ordinary composition, stand related as younger sisters. The Homeric dialect was undoubtedly based upon the Greek as spoken, during the tenth and ninth centuries, in the islands of the Aegean Sea and on the Ionian coast of Asia Minor. But the variety of forms which it contains is greater than could have been employed at one time in any spoken dialect. Hence it is inferred that the originators of Epic poetry created in fact their dialect, developing and amplifying it in the direction of certain tendencies which they found existing in common every-day speech.

tion (synizesis); e.g. Ἀτρεΐδεω (pronounce -dyo), δὴ αὖ, ἐπεὶ οὐ, ἦ οὖ.
See Essay on Scanning Homer, § 4.

3. HIATUS.

1. Hiatus is allowed (*i.e.* may be considered regular) in the following cases :—

- (a) after the vowels *i* and *υ* ;
- (b) when the two vowels are separated by a principal caesura, a diaeresis, or a mark of punctuation ;
- (c) when the final vowel of the first word is long and stands in the accented part of the foot ;
- (d) when the first of the two vowels, though naturally long, stands in the unaccented part of the foot, and loses half of its quantity before the following vowel.
- (e) when the last vowel of the first word has been lost by elision.

These cases are illustrated by the following examples :—

- | | |
|---------------------------------|----------------------------|
| (a) ζωστῆρι ἀρηρότι. | — — υ υ — υ υ. |
| (b) καθῆστο, ἐπιγνάμψασα, κτλ. | υ — υ υ — — — υ. |
| (c) ἀντιθέει 'Οδυσῆι. | — υ υ — υ υ — υ. |
| (d) δίστολ' ἐπ' ὤμων. | υ — υ υ — —. |
| (e) μυρὶ 'Αχαιοῖς ἔλγε' ἔθηκεν. | — υ υ — — — υ υ — υ. |

2. Hiatus in other circumstances is generally only apparent, and disappears on supplying the original consonant (now no longer written) ; e.g. τὸν δ' ἡμείβετ' ἔπειτα Φάναξ ἀνδρῶν Ἀγαμέμνων. See § 8 ; also see Essay on Scanning Homer, § 4, and *Apparent Hiatus* in Index.

4. ELISION.

Elision is allowed in some cases where it would not occur in prose. *a, e, i, o* are elided in declension and conjugation ; *αι* in the endings *μαι, σαι, ται, σθαι* ; *οι* in *μοι, σοι, τοι*.

5. APOCOPE.

Before a following consonant, the final short vowel of *ἄρα*, and of the prepositions *ἀνά, παρά, κατά* may be cut off, leaving *ἄρ, ἀν, πάρ, κάτ*. This is called apocope.

REMARK. The accent in this case recedes to the first syllable, and the consonant, now final, is assimilated to a following consonant ; e.g. *κὰδ δύναμιν* [κατὰ δύναμιν], *κάλλιπε* [κατέλιπε], *ἄμ πεδίον* [ἀνὰ πεδίον].

6. ANASTROPHE.

Anastrophe, or the retraction of the accent from the ultima to the penult, may occur in the case of all oxytone prepositions except ἀμφί, ἀντί, ἀνά, διά. It regularly occurs: (1) when a preposition follows its case (but not if the final vowel of the preposition has been elided), — *e.g.* ᾧ ἔπι [ἐφ' ᾧ], but θιν' ἐφ' ἁλός [ἐπὶ θίνα ἁλός]; (2) when a preposition is placed after a verb from which it has been separated by tmesis (see note on A 25); *e.g.* ὀλέσας ἄπο [ἀπολέσας].

REMARK. The adverb of comparison ὥς, 'as,' when placed after the noun which it would naturally precede, is accented; *e.g.* ὄρνιθες ὥς, 'as birds.'

7. CONSONANT CHANGES.

1. Single consonants, especially λ, μ, ν, ρ, σ, are often doubled in the heart of a word after a vowel; *e.g.* ἔλαβον [ἐλαβον], τόσσοι [τόσσοι]. Here may also be mentioned the occasional lengthening of a short following vowel before certain words beginning with a liquid (perhaps the liquid was doubled in pronunciation); *e.g.* ἐνὶ μεγάροισι.

2. Metathesis (μετάθεσις, 'transposition') of a vowel and a liquid is common; *e.g.* κραδίη and καρδίη [καρδία], θάρσος and θράσος [θάρσος].

3. Between μ and ρ, as also between μ and λ, β is sometimes inserted; *e.g.* ἄμβροτος, where μβροτός [βροτός] is for μροτός, and shows the same root as Latin *mor-ior*. Cf. also μέ-μβλωκα, from stem μολ-, μολ-.

8. DIGAMMA, OR VAU.

For fuller statements respecting this letter (called digamma, *i.e.* double-gamma, from its form, but in pronunciation having the power of *w*), see the grammars. The following words had originally initial *F*: —

ἄγνυμι	εἶκω	ἕξ	ἔτης	ἱρίς
ἄλις	εἶλω	ἔου, οἶ, ἔ	ἔτος	ἱς, ἱφί
ἄλῃναι	εἶρω ('say')	ἔπος, εἶπον	ἡδύς	ἱσος
ἄναξ	ἕκαστος	ἔργον	ἰάχω, ἰαχή	ἰτέη
ἄνδάνω	ἕκα	ἔρρω	ἰδεῖν, οἶδα	οἶκος
ἄστν	ἕκητι, ἕκων	ἔρύω	ἕοικα	οἶνος
ἔαρ	ἕκυρός	ἔννυμι,	ἕκελος	ὄς, ἦ, ὄν
ἔδνον	ἕλιξ	εἶμα, ἐσθής	εἶκελος	
εἵκοσι	ἔλπομαι	ἔσπερος	ἵον ('violet')	

DECLENSION.

9. SUFFIXES HAVING FORCE OF CASE-ENDINGS.

1. The termination $-\phi\iota(\nu)$ serves for the ending of the genitive and dative, in both singular and plural; *e.g.* $\epsilon\acute{\xi}$ $\epsilon\upsilon\nu\eta\phi\iota$, $\beta\iota\eta\phi\iota$, $\delta\sigma\tau\epsilon\acute{o}\phi\iota$ $\theta\iota\varsigma$, $\sigma\upsilon\nu$ $\acute{\iota}\pi\pi\iota\sigma\iota\nu$ $\kappa\alpha\iota$ $\delta\chi\epsilon\sigma\phi\iota$. These forms would be written, in the Attic dialect, $\epsilon\acute{\xi}$ $\epsilon\upsilon\nu\omega\nu$, $\beta\iota\acute{\alpha}$, $\delta\sigma\tau\acute{\epsilon}\omega\nu$ ($\delta\sigma\tau\acute{\omega}\nu$) $\theta\iota\varsigma$, $\sigma\upsilon\nu$ $\acute{\iota}\pi\pi\iota\sigma\iota\varsigma$ $\kappa\alpha\iota$ $\delta\chi\epsilon\sigma\iota$.

2. The three local suffixes $-\theta\iota$, $-\theta\epsilon\nu$, $-\delta\epsilon$ are frequently appended to a substantive to answer the questions 'where?' 'whence?' 'whither?' ($-\delta\epsilon$ being appended to the accusative case and $-\theta\epsilon\nu$ being often the equivalent of the genitive ending); *e.g.* $\omicron\iota\kappa\theta\iota$ [$\omicron\iota\kappa\omicron\iota$], $\omicron\upsilon\rho\alpha\nu\theta\epsilon\nu$ [$\epsilon\acute{\xi}$ $\omicron\upsilon\rho\alpha\nu\omicron\upsilon$], $\delta\omicron\nu\delta\epsilon$ $\delta\omicron\mu\omicron\nu\delta\epsilon$ [$\epsilon\iota\varsigma$ $\tau\omicron\nu$ $\delta\omicron\mu\omicron\nu$ $\alpha\upsilon\tau\omicron\upsilon$].

10. FIRST DECLENSION.

[Here are included feminine forms of several classes of words in $-\omicron\varsigma$, $-\eta$, $-\omicron\nu$; *e.g.* of adjectives and of participles, of pronouns, and of the article.]

1. For \bar{a} we find regularly, in the singular, η ; *e.g.* $\theta\acute{\upsilon}\rho\eta$ [$\theta\acute{\upsilon}\rho\alpha$], $\nu\epsilon\eta\nu\eta\iota\varsigma$ [$\nu\epsilon\alpha\nu\iota\alpha\varsigma$]. To this statement $\theta\epsilon\acute{\alpha}$ must be excepted, and some proper names; *e.g.* $\epsilon\rho\mu\epsilon\iota\alpha\varsigma$.

2. The nominative singular of some masculines in $-\eta\varsigma$ ends in $-\acute{\alpha}$; *e.g.* $\acute{\iota}\pi\pi\omicron\tau\alpha$ [$\acute{\iota}\pi\pi\omicron\tau\eta\varsigma$], $\nu\epsilon\phi\epsilon\lambda\eta\gamma\epsilon\rho\epsilon\tau\alpha$ [$\nu\epsilon\phi\epsilon\lambda\eta\gamma\epsilon\tau\eta\varsigma$]. *Cf.* in Latin the nouns *nauta*, *poeta*, the equivalents of the Greek $\nu\alpha\nu\tau\eta\varsigma$, $\pi\omicron\iota\eta\tau\eta\varsigma$.

3. The genitive singular of masculines ends in $-\acute{\alpha}\omicron$ or $-\epsilon\omega$; *e.g.* $\acute{\alpha}\tau\tau\epsilon\iota\delta\alpha\omicron$, $\acute{\alpha}\tau\tau\epsilon\iota\delta\epsilon\omega$ [$\acute{\alpha}\tau\tau\epsilon\iota\delta\omicron\upsilon$].

4. The genitive plural ends in $-\acute{\alpha}\omega\nu$ or $-\acute{\epsilon}\omega\nu$, but is rarely contracted, as in Attic, into $-\acute{\omega}\nu$; *e.g.* $\theta\epsilon\acute{\alpha}\omega\nu$ [$\theta\epsilon\acute{\omega}\nu$], $\nu\alpha\nu\tau\acute{\epsilon}\omega\nu$ [$\nu\alpha\nu\tau\acute{\omega}\nu$], $\pi\alpha\rho\epsilon\iota\acute{\omega}\nu$.

5. The dative plural ends in $-\eta\sigma\iota$ or $-\eta\varsigma$ (which may usually be read $-\eta\sigma'$, *i.e.* $-\eta\sigma\iota$ with ι elided), rarely in $\alpha\iota\varsigma$; *e.g.* $\pi\acute{\upsilon}\lambda\eta\sigma\iota$ ($\pi\acute{\upsilon}\lambda\eta\sigma'$) [$\pi\acute{\upsilon}\lambda\alpha\iota\varsigma$], $\sigma\chi\acute{\iota}\zeta\eta\varsigma$ ($\sigma\chi\acute{\iota}\zeta\eta\sigma'$) [$\sigma\chi\acute{\iota}\zeta\alpha\iota\varsigma$], $\theta\epsilon\alpha\iota\varsigma$.

11. SECOND DECLENSION.

[Here are included masculine and neuter forms of adjectives and participles in $-\omicron\varsigma$, $-\eta$, $-\omicron\nu$, of pronouns, and of the article.]

1. The genitive singular has retained the old ending $-\omicron\iota$, which, added to the final \omicron of the stem, gives the termination $-\omicron\iota\omicron$. Hence arise the three terminations $-\omicron\iota\omicron$, $-\omicron\omicron$, $-\omicron\nu$. Of these only $-\omicron\iota\omicron$ and $-\omicron\nu$ occur in existing texts of Homer; but there seems to be evidence that the termination $-\omicron\omicron$ originally stood in a number of places where we now find $-\omicron\nu$.

2. The genitive and dative dual end in *-ουν*.
3. The dative plural ends in *-οισι* or *-οις* (which may usually be read *-οισ'*).

12. THIRD DECLENSION.

1. The genitive and dative dual end in *-ουν*; *e.g.* ποδοῖν [ποδοῖν].
2. The dative plural has the endings *-σι(ν)* and *-σσι(ν)*, usually joined to consonant stems by a connecting vowel *ε*. Hence arise many different forms of the dative plural, — all, however, easily recognizable; *e.g.* from βέλος, — βελέεσσι [βέλεσι], βέλεσσι, βέλεσι; from πούς, — πόδεσσι [ποσί], ποσσί, ποσί.
3. Stems ending in *σ* are generally uncontracted in declension, though *-εος* may contract into *-εως*; *e.g.* θέρεως [θέρους], genitive singular of θέρος.
4. Words in *-ις* generally retain the *ι* in all their cases; *e.g.* μάντις, μάντιος [μάντεως].

REMARK. The following are the forms of πόλις (πόλις) which are not met with in the Attic dialect: in the singular, G. πόλιος, πόληος, D. πόλῃ, πόλῃ, πόλῃ; in the plural, N. πόλιες, πόληες, G. πολίων, D. πολίεσσι, A. πόλιαι, πόληαι, πόλῃς.

5. Stems in *-ευ* generally lengthen *ε* to *η* in compensation for the omitted *υ* (*F*); *e.g.* βασιλῆος, βασιλῆι; yet not always, *e.g.* Τυδέος, Τυδέι, Τυδέα.

13. ADJECTIVES.

1. The feminine singular of adjectives of the first and second declensions is regularly formed in *η*; *e.g.* ὁμοίη [ὁμοία], αἰσχροή [αἰσχρά], except δία. See § 10, 1.
2. The Attic rule, that compound adjectives have only two terminations, is not always observed; and, conversely, some adjectives which in Attic have three terminations have only two in Homer.
3. Adjectives in *-υς* often change the feminine termination from *-ειῶ* to *-εῖα* and *-ειη*; *e.g.* from βαθύς we find βαθείης, βαθέης [βαθείας].

REMARK. Πολύς has well-nigh a full declension from two stems, πολυ- (πολεF-) and πολλο-. Thus πολλός and πολλόν occur; also πολέος, πολέες, πολέων, πολέεσσι, πολέσι, πολέεσσι, πολέας.

4. The comparative and superlative endings *-ίων* and *-ιστος* are much more extensively used in the Homeric than in the Attic dialect.

14. PRONOUNS.

1. The following table shows the personal and possessive pronouns as they occur in Homer. For Attic forms, see the grammars.

SING. N.	ἐγώ, ἐγών	σύ, τύνη	
G.	ἐμεῖο, ἐμέο, ἐμεῦ, μεν, ἐμέθεν	σεῖο, σέο, σεῦ, σέθεν	ἐῖο, ἐο, οἷ, ἐθεν
D.	ἐμοί, μοι	σοί, τοι, τεῖν	οἷ, ἐοῖ
A.	ἐμέ, με	σέ	ἐ, ἐέ, μιν
Possessive.	ἐμός.	σός, τεός	ῥς, ἐός
DUAL N.A.V.	νῶι (acc. νώ)	σφῶϊ, σφώ	σφωέ
G. D.	νῶιν	σφῶϊν, σφῶν	σφῶϊν
Possessive.	νωῖτερος	σφῶϊτερος	
PLUR. N.	ἡμεῖς, ἔμμες	ὑμεῖς, ὕμμες,	
G.	ἡμέων, ἡμείων	ὑμέων, ὕμείων	σφέων, σφείων, σφῶν
D.	ἡμῖν, ἡμιν, ἔμμι(ν)	ὑμῖν, ὕμιν, ὕμμι(ν)	σφίσι(ν), σφι(ν)
A.	ἡμέας, ἡμας, ἔμμε	ὑμέας, ὕμμε	σφεας, σφάς, σφε
Possessive.	ἡμέτερος, ἄμός	ὕμέτερος, ὕμός	σφέτερος, σφός

2. The article ὁ, ἡ, τό in Homer is usually a demonstrative pronoun. In the nominative plural, the forms τοῖ and ταί occur by the side of οἱ and αἱ. The forms beginning with τ are very often used with relative signification.

*Οδε has the peculiar forms τοῖσδεσσι and τοῖσδεσι.

By the side of ἐκεῖνος, κείνος is also found.

3. Homeric forms of the relative pronoun are ὅ for ὅς, ὅο for οὗ ἕως for ἧς. The nominative masculine forms ὅς and ὅ sometimes have demonstrative signification.

4. The following are the forms in use of the interrogative and of the indefinite pronoun. For Attic forms, see the grammars.

INTERROGATIVE.		INDEFINITE.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N. τίς, ntr. τί	τίνες, ntr. τίνα	τις, ntr. τι	τινές, ntr. τινά and ἄσσα
G. τέο	τέων	τεο	τέων
	τεῦ	τευ	
D. τέφ	τέοισι	τεφ	τέοισι
		τφ	
A. τίνα, ntr. τί	τίνας, ntr. τίνα	τινά, ntr. τι	τινάς, ntr. τινά and ἄσσα

5. The compound relative has a great variety of forms : —

N. ὅστις, ὅτις; ἥτις; ὅτι, ὅττι	οἷτινες; ἄσσα (for ἄ-τι-α)
G. ὅττεο, ὅττευ, ὅτευ	ὀτεων
D. ὀτέφ, ὅτφ	ὀτέοισι
A. ὄντινα, ὄτινα; ἥντινα; ὅτι, ὅττι	οὔστινας, ὄτινας; ἄστινας; ἄσσα

Homer also uses very frequently the form ὅστε, which is regarded by Monro as equivalent in meaning to ὅστις.

CONJUGATION.

15. AUGMENT AND REDUPLICATION.

1. The augment, either temporal or syllabic, may be omitted. In this case, the accent is thrown back as far as possible toward the beginning of the word; *e.g.* λῦσε [ἐλυσε], κάθεμεν [καθειμεν]. Monosyllabic forms with a long vowel are circumflexed; *e.g.* βῆ [ἐβῆ].

2. The second aorist active and middle is often formed in Homer from a reduplicated stem. (The only examples in Attic of such reduplicated aorists are ἤγαγον, ἤνεγκον (ἠ-νεκ-ον), and εἶπον (εFeFe-πον).) There are about twenty reduplicated aorists in Homer; the most important are: ἐπέφραδον (φράζω), ἐκέκλετο and κέκλετο (κέλομαι), πεφιδέσθαι (φείδομαι), πεπίθοιμεν (πείθω), πεπύθοιατο (πυνθάνομαι), ἀμπεπαλὼν (ἀναπάλλω).

Examples of a very peculiar reduplication are: ἐνίπ-απ-ον (ἐνίπτω) and ἐρυκ-ακ-ον (ἐρύκω). Here the last consonant of the stem is repeated after a connecting *a*.

3. There are a few examples of a reduplicated future of similar formation with the reduplicated aorist; *e.g.* πεφιδήσομαι, πεπιθήσω.

16. ENDINGS.

1. The older endings of the singular number, *-μι, -σθα, -σι*, are more common in Homer than in the Attic dialect; *e.g.* ἐθελωμι [ἐθέλω] (subj.), ἐθέλῃσι, also written ἐθέλῃσι [ἐθέλῃ] (perhaps an example of reasoning from false analogy on the part of the copyists).

2. The ending of the third person dual in the historical tenses is *-τον* as well as *-την* in the active, *-σθον* as well as *-σθην* in the middle voice. In the first person plural *-μεσθα* is often used for *-μεθα*.

3. The second person singular of the middle and passive often loses *σ* from the ending, and remains uncontracted; *e.g.* ἔχηαι [ἐχῇ], βάλλεο [βάλλου], ἔπλεο (also ἔπλεν) [ἐπλέου], ὠδύσαιο [ὠδύσω]. We even find βέβληαι [βέβλησαι] in the perfect middle.

4. For the endings *-νται* and *-ντο* of the third person plural, *-σται* and *-στο* are often substituted; *e.g.* δεδαΐσται [δέδαινται], γενοΐστο [γένοντο]. Before these endings (*-σται* and *-στο*) smooth or middle labial and palatal mutes become rough; *e.g.* τετράφσται (τρέπω).

5. Active infinitives (with the exception of the first aorist infinitive) frequently end in *-μεναι*, also shortened into *-μεν*; *e.g.* ἀκούμεναι [ἀκούειν], ἐλθέμεν(αι) [ἐλθεῖν], τεθνάμεν(αι) [τεθνάειν]. The second aorist infinitive active sometimes ends in *-έειν*; *e.g.* ἰδέειν [ιδεῖν].

17. MOOD-VOWELS OF SUBJUNCTIVE.

The long characteristic vowels of the subjunctive frequently appear as *ε* and *ο*. The shorter vowel does not appear in the singular, nor in the third person plural of the active voice. Thus we have ἴομεν [ἴωμεν], θωρήξομεν [θωρήξωμεν], εὔξεται [εὔξεται (εὔξῃ)]. This shorter form is especially common in the first aorist subjunctive, which thus becomes identical in form with the future indicative.

18. CONTRACT-VERBS.

1. Verbs in *-σσω* appear in uncontracted, contracted, and assimilated forms. The assimilated forms may be regarded as intermediate between the uncontracted and contracted forms. They are called assimilated forms because the two vowels (or the vowel and diphthong) which would ordinarily be contracted are assimilated, so as to give a double-A or a double-O sound. Thus we have ὁρώω for ὁράω, ὁρόπτε for ὁράοιτε, ἐλώσι for ἐλάουσι (fut. of ἐλαύνω) ἐλάαν for ἐλάειν (ἐλάειν). This assimilation never occurs unless the second vowel is long either by nature or by position. It may be accompanied by a lengthening of either (very rarely both) of the assimilated vowels.

2. Verbs in *-εω* are generally uncontracted, but sometimes form *ει* from *εε* and *εει*, *ευ* from *εο* or *εου*. In uncontracted forms, the stem-vowel *ε* is sometimes lengthened into *ει*; *e.g.* *ἐτέλειετο* [*ἐτέλειετο*].

3. Verbs in *-ωω* are generally contracted, except in a few cases where assimilation, see § 18, 1, occurs; *e.g.* *ἀρόωσι* [*ἀρῶσι*].

19. PECULIARITIES IN THE FORMATION OF THE PRESENT STEM.

1. Many presents in *-ζω* are formed as if from stems ending in *γ*; *e.g.* *πολεμίζω* (fut. *πολεμίζομεν* [*πολεμίσσομεν*, or *πολεμοῦμεν*]), *μαστιζω* (aor. *μάστιξεν*). The stem of *πλάζω* is *πλαγγ-* (*πλάγγ-θη* aor. pass.).

2. Several presents in *-σσω* are formed from lingual stems; *e.g.* *κορύσσω* (pf. pass. ptc. *κεκορυθμένος*), *λίσσομαι* (aor. *ἐλίσάμην*).

3. *νίζω* shows a stem *νιβ-* (aor. infin. *νίψασθαι*).

4. Several other stems, additional to *καίω* (stem *καF-*) and *κλαίω* (stem *κλαF-*), form the present stem by the addition of *ι*; *e.g.* *μαίωμαι* (pf. *μέμαμεν*).

20. FORMATION OF FUTURE AND FIRST AORIST ACTIVE AND MIDDLE.

1. Such pure verbs as do not lengthen the final stem-vowel in the formation of tenses often double *σ* in the future and first aorist active and middle; *e.g.* *αἰδέσσομαι* [*αἰδέσομαι*], *νείκεσσε* [*ἐνείκεσε*], *ἐτάνυσσε* [*ἐτάνυσσε*]. Sometimes, stems in a dental show a similar doubling of *σ*; *e.g.* *κομίσσατο* [*έκομίσσατο*].

2. The future of liquid verbs is generally uncontracted; *e.g.* *ἀγγελέω* [*ἀγγελέω*]. A few liquid stems form their first aorist with the tense-sign *σ*; *e.g.* *ἐκέλσαμεν* [*ώκειλαμεν* (*όκέλλω*)] (*κέλλω*), *ῥορσε* [*ῥορυνμι*].

3. A few verbs form the first aorist active and middle without *σ*; *e.g.* *ἔχευα* and *χεῖνα* [*ἔχεα*] (*χέω* = *χεύω*), *ἔσσενα* (*σεύω*), *ἤλεατο*, *ἀλέασθαι* (*ἀλείομαι*), *ἔκηα* [*ἔκανσα*], subj. *κῆομεν* [*καύσωμεν*], infin. *κῆαι* [*καῦσαι*] (*καίω*).

4. *ο* and *ε* sometimes take the place of *α* as intermediate vowels of the first aorist; *e.g.* *ἴξον*, *ἴξες* (*ἰκνέομαι*), *δύσето* (*δύω*). The same thing is seen in the imperatives *βήσεο* (*βαίνω*) *ῥορσεο* and *ῥορσεν* (*ῥορυνμι*), *ἄξετε* (*ἄγω*), *οἶσε* (*φέρω*), and in the infinitives *ἀξέμεναι*, *οἰσέμεναι*.

21. FORMATION OF SECOND AORIST WITHOUT THEMATIC VOWEL.

Many verbs have a second aorist active and middle without a thematic vowel, formed similarly to the second aorist of verbs in -μι. Of this formation there are many instances; e.g. ἔκτα, ἔκταν, ἔκτατο (stem κτα-, κτεν-), σῦτο (σεύω), ἔχυτο (χέω), λῦτο (λύω), optatives φθίμην, φθίτο, infin. φθίσθαι, ptc. φθίμενος, (φθί-ν-ω), imperatives κλῦθι, κλῦτε (κλύω), ἐβλητο, βλήσθαι (βάλλω), ἄλτο (ἄλλομαι), δέκτο (δέχομαι), ἔμκτο and μίκτο (μίγνυμι) ὤρτο, ὄρσο (ὄρνυμι). The imperatives κέκλυθι, κέκλυτε are similarly formed, from a reduplicated stem.

22. FORMATION OF PERFECT AND PLUPERFECT.

1. In the forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω), we see the same doubling of the initial consonant of the stem after the augment (reduplication), as if the stem began with ρ.

*ῥοικα (FeFoika), ἔολπα (FeFolpa), ἔοργα (FeForya), when the lost consonants are supplied, are seen to have the full reduplication.

In δέχεται [δεδεγμένοι εἰσί] the reduplication has been lost, and it is irregular in δειδεγμα [δέδεγμαι] (δέχομαι) and δείδοικα [δέδοικα], δείδια [δέδια].

2. The first perfect is formed from vowel-stems only and is rare.

The second perfect is very common, but always wants the aspiration; e.g. κέκοπα [κέκοφα] (κόπτω). There frequently occur, from vowel-stems, forms without the tense-sign κ, and perfect participles thus formed are particularly common; e.g. πεφύασι [πεφύκασι] (φύω), κεκμηῶτι [κεκμηότι] (κίμνω), τεθνηῶτας [τεθνηκότας] (θνήσκω).

3. In the pluperfect the endings -εᾶ, -εᾷς, -εε(ν), contracted εἰ(ν) or η, appear; e.g. ἦδεα [ἦδαιν], ἦδεε [ἦδαι].

REMARK. Compare ἦδεα = Fηδ-εσαμ with Lat. vid-eram; ἦδεας = Fηδ-εσας with vid-eras; ἦδεσαν = Fηδ-εσαντ with vid-erant. The Greek pluperfect is thus seen to be, like the Latin pluperfect, a compound tense, of which the last part doubtless contains the root εσ- of the verb εἰμί.

23. PASSIVE AORISTS.

1. The third plural indicative often ends in ν instead of σαν; e.g. ἔμιχθεν [ἐμίχθησαν], φόβηθεν [ἐφοβήθησαν], τράφεν [ἐτράφησαν].

2. The subjunctive remains uncontracted; at the same time the ε of the passive sign is often lengthened into ει or η, and the following mood-sign (in the dual and 2, 3 pl.) shortened to ε or ο; e.g. δαείω [δαῶ] (stem δα-), δαμείης or δαμήης [δαμῆς] (δάμνημι).

REMARK. A peculiar form is *τραπείομεν*, 2 aor. pass. from *τέρπω*. This arises by metathesis from *ταρπείομεν* [*ταρπῶμεν*].

24. VERBS IN -μι.

1. By the side of the ordinary forms of the present indicative of verbs in -μι, there occur also forms as if from presents in -εω and -οω; e.g. *τιθεῖ* [*τίθησι*], *διδοῖ* [*δίδωσι*].

2. As the ending of the third person plural of the imperfect and second aorist indicative active, *ν* often takes the place of -σαν; e.g. *ἔεν* [*ἔεσαν*], *ἔσταν* *σtάν* [*ἔστησαν*], *ἔβαν* *βάν* [*ἔβησαν*], *ἔφαν* *φάν* [*ἔφασαν*], *ἔφυν* [*ἔφυσαν*].

3. In the second aorist subjunctive active, the mood-sign is sometimes shortened and the stem-vowel lengthened. Thus arise such forms as: *θείω* [*θῶ*], *θείης* *θήης* [*θῆς*], *στήης* [*στῆς*], *γνώω* [*γνῶ*], *δώσει* (*δῶσει*) *δῶη* [*δῶ*]. Sometimes *a* of the stem is weakened into *e*, and this again protracted into *ei*. Thus arise the forms *βείομεν* [*βῶμεν*], *στέωμεν*, *στείομεν* [*στῶμεν*].

4. The following are the forms of the so-called irregular verbs in -μι which do not occur in the Attic dialect.

(a) From *ἵημι*: 3 pl. pres. indic. act. *ἰέουσι*, 3 sing. subj. *ἴησι*, infin. *ἰέμεναι*, ipf. 1 sing. *ἴειν*, 3 pl. *ἴεν*, aor. indic. act. 1 sing. *ἔηκα*, 3 pl. *ἔσαν*, subj. 1 sing. *μεθ-είω*, 3 sing. *ῆσι*, *ἄν-ῆη*, infin. *μεθ-έμεν*, 3 pl. 2 aor. indic. *ἔντο*.

(b) From *εἶμι*: 2 sing. pres. indic. *εἴσθα*, subj. 2 sing. *ἴησθα*, 3 sing. *ἴησιν*, 1 pl. *ἴομεν*, 3 sing. opt. *λείη*, infin. *ἴμεν(αι)*, ipf. 1 sing. *ῆῖα*, *ῆῖον*, 3 sing. *ῆῖε(ν)* *ἴε(ν)*, 1 pl. *ῆομεν*, 3 pl. *ῆῖσαν* *ῖσαν* *ῆῖον*, fut. *εἴσομαι*, 1 aor. *εἰσάμην* and *εἰσάμην*.

(c) From *εἰμί*: pres. indic. 2 sing. *ἔσσί εἰς*, 1 pl. *εἰμέν*, 3 pl. *ἔασι(ν)*, subj. 1 sing. *ἔω μετ-είω*, 2 sing. *ἔρς*, 3 sing. *ἔρσι* *ῆσι* *ἔρ*, 3 pl. *ἔωσι(ν)*, opt. 2 sing. *ἔοις*, 3 sing. *ἔοι*, inv. *ἔσσο*, infin. *ἔμμεν(αι)* and *ἔμεν(αι)*, ptc. *ἔών* *ἔουσα* *ἔόν*, etc., ipf. 1 sing. *ῆα* *ῆα* *ῆον*, 2 sing. *ἔησθα*, 3 sing. *ῆεν* *ἔην* *ῆην*, 3 pl. *ἔσαν*, fut. 3 sing. *ἔσσεται* *ἔσσειται*.

(d) From *οἶδα*: 2 pf. indic. 2 sing. *οἶδας*, 1 pl. *ἴδμεν*, subj. 1 sing. *εἰδέω*, 1 pl. *εἴδομεν*, 2 pl. *εἴδετε*, infin. *ἴδμεν(αι)*, ptc. fem. *ἰδυῖα*, plupf. 2 sing. *ῆείδης*, 3 sing. *ῆείδη* *ῆδεε*, 3 pl. *ῖσαν*, fut. *εἰδήσω*.

(e) From *ῆμαι*: pres. indic. 3 pl. *ῆται* and *εἶται*, ipf. 3 pl. *ῆατο* and *εἶατο*.

(f) From *κείμει*: pres. indic. 3 pl. *κέλται* *κέαται* *κέονται*.

25. ITERATIVE FORMS.

The endings *-σκον* and *-σκόμην* indicate repetition of the action, whence they are called iterative endings. They do not occur in the same sense in the Attic dialect. Iterative forms have the inflection of the imperfect indicative of verbs in *ω*, and are rarely, if ever, augmented. The iterative terminations are attached to the stem of the imperfect and second aorist of verbs in *ω* by the intermediate vowel *ε*, rarely *α*; *e.g.* *ἔχ-ε-σκον*, *ρίπτ-α-σκον*, *φύγ-ε-σκε*. When joined to the first aorist stem, these endings follow directly after the thematic vowel* of the aorist indicative; *e.g.* *ἐλάσα-σκε*. Verbs in *μι* append the iterative endings directly to the stem; *e.g.* *στά-σκειν*, *ζωννύ-σκετο*, *ἔ-σκον* (= *ἔσ-σκον*).

* The term *thematic vowel* is employed here and in § 21 instead of the old designation, *connecting vowel*.

THE ILIAD.

BOOK I.

Sing, Muse, the Wrath of Achilles, fatal, but foreordained.

Μῆνιν ᾄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
σὺλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε πᾶσι — Διὸς δ' ἐτελείετο βουλή — 5
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

*The cause: Apollo's priest, Chryses, came in state with gifts
to redeem his daughter:*

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθείς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὐνεκα τὸν Χρῦσην ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης. ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θύγατρα φέρων τ' ἀπείρεσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκβόλου Ἀπόλλωνος
χρυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς, 15
Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν.

And thus addressed the Greeks :

Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
 παῖδα δ' ἐμοὶ λύσαι τε φίλην, τά τ' ἄποινα δέχεσθαι, 20
 ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Most approve : not Agamemnon, who dismisses him scornfully.

Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί
 αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἔτελλεν· 25

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
 ἣ νῦν δηθύνοντ', ἣ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῃ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἱστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιώωσαν·
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.

Chryses departs sadly, and prays to Apollo for vengeance.

Ὡς ἔφατ'· ἔδεισεν δ' ὁ γέρον καὶ ἐπείθετο μύθῳ.
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραίος 35
 Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητώ·

Κλυθὶ μευ, Ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις,
 Σμινθεῦ, εἰποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἦ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρὶ ἔκηα 40

ταύρων ἡδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Apollo hears: and begins to slay the Greeks with his bolts.

ᾠς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,
τόξ' ὅμοισιν ἔχων ἀμφορεφέα τε φαρέτρην· 45
ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὁ δ' ἦε νυκτὶ εἰοκῶς.
ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔκεν·
δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
οὐρήας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς· 50
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίει,
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Achilles calls an assembly, and proposes to ask advice of a seer.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ἔρχετο κῆρα θεοῖο·
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
κῆρδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὀμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενός μετέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας ὁτὼ
ἄψ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς.
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,
ἣ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν —
ὅς κ' εἴποι ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἑκατόμβης· 65
αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λουγὸν ἀμῦναι.

Calchas, the soothsayer, asks leave to speak freely :

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος·
 ὃς ἤδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρό τ' ἐόντα, 70
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

Ἦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυθήσασθαι
 μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος. 75
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὁμοσσον,
 ἦ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
 ἦ γὰρ ὁτομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσω γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
 εἵπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
 ἐν στήθεσσι ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

And Achilles having reassured him, he announces that the daughter of Chryses must be restored.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 θαρσήςσας μάλα εἶπε θεοπρόπιον ὅτι οἶσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα δίφιλον, ὅτε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὐ τις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἶπης, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσησε καὶ ἠῦδα μάντις ἀμύμων·
 οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης,

ἀλλ' ἔνεκ' ἀρητήρος, δν ἡτίμησ' Ἀγαμέμνων,
 οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκηβόλος, ἥδ' ἔτι δώσει·
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λαιγὸν ἀπώσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην, ἀνάπουνον, ἄγειν θ' ἱερὴν ἐκατόμβην
 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπύθιοιμεν. 100

*Agamemnon wrathfully consents, but insists on obtaining
 another gift in place of her.*

ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 πῖμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔκτεν.
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν· 105
 Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἴπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἴπας ἔπος, οὔτ' ἐτέλεσσας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις 110
 ὥς δὴ τοῦδ' ἔνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει,
 οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδὴς ἀλόχου, ἐπεὶ οὐ ἔθεν ἐστι χερεῖων,
 οὐ δέμας, οὐδὲ φυήν, οὔτ' ἄρ' φρένας, οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν.
 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη. 120

*Achilles says he shall have it when Troy is sacked: Agamemnon
reviles and threatens him, yet orders Chryseis to be restored.*

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 Ατρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων·
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
 ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλλίλλογα ταῦτ' ἔπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 μὴ δὴ οὕτως, ἀγαθὸς περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
 ἦ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως
 ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται —
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἦ τεδὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος
 ἄξω ἐλὼν· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς. 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θελομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 ἦ Αἴας, ἦ Ἰδομενεὺς ἦ δῖος Ὀδυσσεύς, 145
 ἦ ἐ σὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν Ἑκάεργον ἰλᾶσσαι ἱερὰ ρέξας.

Achilles replies : We have fought and toiled for you, and now you threaten to take our spoil from us : I will return to Phthia.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ὦ μοι, ἀναιδείην ἐπιδιμένε, κερδαλέον φρον·
 πῶς τίς τοι πρόφρων ἔπαιον πείθεται Ἀχαιῶν, 150
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἱφι μάχεσθαι ;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἧλυθον αἰχμητῶν
 δεῦρο μαχησόμενος· ἐπεὶ οὐ τι μοι αἰτιολογεῖται·
 οὐ γὰρ πῶποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβόλακι, βωτιανείρῃ, 155
 καρπὸν ἐδηλήσαντ'· ἐπεὶ ἡ μάλα πολλὰ μεταξὺ
 οὐρεᾶ τε σκυῖοντα, θάλασσά τε ἡγήεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάω, σοὶ τε, κυνῶπα,
 πρὸς Τρώων — τῶν οὐ τι μεταστρεψή, οὐδ' ἀλεγίζεις — 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὐ ναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλείον πολυαΐκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομαι ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἰμι Φθίηνδ', ἐπεὶ ἡ πολλὴ φέρτερόν ἐστιν,
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὅτω, 170
 ἐνθάδ' ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύξει.

*Agamemnon answers with scorn, and vows to take Briseis,
 Achilles' captive, from him.*

Τὸν δ' ἡμέμβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 φεύγε μάλα, εἴ τοι θυμὸς ἐπέσσεται, οὐδέ σ' ἔγωγε

λίσσομαι εἵνεκ' ἐμεῖο μένειν· πᾶρ' ἔμουγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοι ἔσσι Διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
 εἰ μάλα καρτερός ἔσσι, θεός που σοὶ τό γ' ἔδωκεν.
 οὔκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγιζώ, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·
 ὥς ἔμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον,
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας· ὄφρ' εὖ εἰδῆς 185
 ὅσσον φέρτερός εἰμι σέθεν, στυγῆν δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι αὐτην.

Achilles, doubtful what to do in his wrath, is checked by Athena.

ὦς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσιν λασίοισι διάνδιχα μερμήριζεν,
 ἦ δ' γε φάσγανον ὅξυ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἦε χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
 εἶος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἷφ φαινομένη· τῶν δ' ἄλλων οὔτις ὄρατο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
 Παλλὰδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν. 200
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
 ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαι;
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀίω·
 ἧς ὑπεροπλήσι τάχ' ἂν ποτε θυμὸν ὀλέσση.

205

She bids him abate his anger; and he obeys.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρὶ·
 ἀλλ' ἢ τοι ἔπεςιν μὲν ὀνειδισον, ὥς ἔσεται περ.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν.

210

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 χρὴ μὲν σφωττερόν γε, θεά, ἔπος εἰρύσασθαι,
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.

215

Ἡ καὶ ἐπ' ἀργυρῇ κόπῃσχέθε χεῖρα βαρεῖαν·
 ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθῃσεν
 μύθῳ Ἀθηναίης· ἢ δ' Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

220

Achilles charges Agamemnon with cowardice: and swears by his staff that the Greeks will one day find the want of him.

Πηλεΐδης δ' ἐξαυτὶς ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·

Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι,

225

οὔτε λόχονδ' ἱέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἦ πολὺ λωΐων ἐστί κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρείσθαι, ὅστις σέθεν ἀντίον εἴπῃ. 230
 δημοβόρος βασιλεύς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις·
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλαιπεν, 235
 οὔδ' ἀναθηλήσει· περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῖες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῖας Ἀχαιῶν 240
 σύμπαντας· τοῖς δ' οὔ τι δυνήσεται ἀχρύνμενός περ
 χραϊσμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνουιο
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις,
 χρώμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
 ὧς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 245
 χρυσεῖοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·

*The aged Nestor advises moderation: let them listen to him, as
 heroes of old have done, and lay aside wrath.*

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
 ἡδυεπὴς ἀνόρουσε, λυγρὸς Πυλίων ἀγορηγῆς,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνασθεν—
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·
 ὃ κεν γηθήσαι Πριάμος, Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθλοῖατο μαρναμένοιν,
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμείο.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἄρειοσιν, ἥπερ ὑμῖν, 260
 ἀνδράσιν ὠμίλῃσα, καὶ οὔποτε μ' οἷ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφῃμον.
 [Θησέα τ' Αἰγείδην, ἐπιεικέλον ἀθανάτοισιν.] 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὀρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσσαν·
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπῆς γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔτις
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μευ βουλέων ξύνιεν, πείθοντό τε μύθῳ.
 ἀλλὰ πίθεσθε καὶ ὑμεες, ἐπεὶ πείθεσθαι ἄμεινον.
 μῆτε σὺν τόνδ', ἀγαθὸς περ ἑὼν, ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱὲς Ἀχαιῶν·
 μῆτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὔποθ' ὁμολῆς ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεύς, ὅτε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλεῖ μεθέμεν χόλον, δς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Agamemnon pleads that Achilles' pride is intolerable: and Achilles replies that he will not obey. As for the maiden, he will not resist her surrender: but he defies them to take any thing else.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι ὁτῶ.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες, 290
τοῦνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήδην ἡμίβετο διὸς Ἀχιλλεύς·
ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπέξομαι, ὅττι κεν εἴπῃς·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμουγε 295
σήμαιν'· οὐ γὰρ ἐγὼ γ' ἔτι σοὶ πείσεσθαι ὁτῶ.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὗτοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης,
οὔτε σοί, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων, ἅ μοι ἐστι θοῇ παρὰ νηὶ μελαίνῃ, 300
τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμείο.
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
αἰψά τοι αἶμα κελαινὸν ἐρώσει περὶ δουρί.

Chryseis is sent away, and sacrifices are offered.

Ὡς τῷ γ' ἀντιβλοῖσι μαχησαμένῳ ἐπέεσσιν,
ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔϊτας
ἦϊε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν εἵκοσιν, ἐς δ' ἐκατόμβην

βῆσε θεῶ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον
εἶσεν ἄγων· ἐν δ' ἄρχος ἔβη πολύμητις Ὀδυσσευς. 310

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
ταύρων ἢδ' αἰγῶν παρὰ θῖν' ἄλὸς ἀτρυγέτοιο·
κνίσῃ δ' οὐρανὸν ἴκεν, ἐλισσομένη περὶ καπνῶ.

Agamemnon sends heralds to fetch Briseis from Achilles' tent.

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ.
ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῶ θεράποντε·

Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται. 325

Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

*They go reluctantly: but Achilles welcomes them and gives them
the maiden, making them witnesses of his wrongs.*

τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο.
αὐτὰρ ὃ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἦδὲ καὶ ἀνδρῶν,

ἄσπον ἴτ'· οὐ τι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335

δ' σφῶϊ προτεῖ Βρισηΐδος εἵνεκα κούρης.

ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην

καὶ σφῶϊν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων

πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,

καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340

χρεῖ᾽ ἐμείο γένηται ἀεικέα λουγὸν ἀμύναι

τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοῖῃσι φρεσὶ θύει·

οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,

ὅπως οἱ παρὰ νηυσὶ σοοὶ μαχέονται Ἀχαιοί.

ᾠς φάτο· Πατροκλὸς δὲ φίλῳ ἐπεπεῖθεθ' ἑταίρῳ· 345

ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,

δῶκε δ' ἄγειν. τῷ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν·

ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.

Achilles sits alone on the shore, and complains to his mother Thetis.

Αὐτὰρ Ἀχιλλεὺς

δακρύσας ἑτάρων ἄφαρ ἔζετο νόσφι λιασθεὶς

θῖν' ἐφ' ἁλὸς πολιῆς, ὁρόων ἐπὶ οἴνοπα πόντον· 350

πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·

Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἑόντα,

τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,

Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.

ἦ γάρ μ' Ἀτρεΐδης εὐρυκρεῖων Ἀγαμέμνων 355

ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

She asks him the cause of his grief.

ᾠς φάτο δάκρυ χέων· τοῦ δ' ἔκλυε πότνια μήτηρ,

ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.

καρπαλίμως· δ' ἀνέδου πολιῆς ἁλός, ἥ ὑτ' ὀμίχλη·

καί ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν.
Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
ἔξαύδα, μὴ κεῦθε νόφ· ἵνα εἶδομεν ἄμφω.

*He tells the tale, how Chryses took his daughter back, and
Agamemnon stole away Briseis.*

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
οἴσθα· τί ἦ τοι ταῦτ' εἰδυῖη πάντ' ἀγορεύω ; 365
ὠχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.
Χρύσης δ' αἶθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370
ἦλθε θαὸς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
λυσόμενός τε θύγατρα, φέρων τ' ἀπερελσί' ἄποινα,
στέμματα' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέφ' ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
'Ατρεΐδα δὲ μάλιστα δύο, κοσμήτορε λαῶν. 375
ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
αἰδεῖσθαι θ' ἱεῖρα, καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνυδανε θυμῷ,
ἀλλὰ κακῶς ἀφίλει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων 380
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νυ λαοὶ
θνήσκον ἐπασσύτεροι· τὰ δ' ἐπῴχετο κῆλα θεοῖο
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο· 385
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·

Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
 ἠπειλήσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηΐος, τὴν μοι δόσαν υἱες Ἀχαιῶν.

*And bids her intercede with Zeus, by her former services to him,
 to aid the Trojans.*

ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·
 ἐλθοῦς' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι
 ἦ ἔπει ὦνησας κραδίην Διός, ἥε καὶ ἔργῳ. 395
 πολλὰκι γὰρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαϊνεφεί Κρονίωνι
 οἷη ἐν ἀθανάτοισιν ἀεικέα λουγὸν ἀμύναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρῃ τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,
 ὥχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,
 δν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων — ὁ γὰρ αὖτε βίη οὐ πατὴρ ἀμείνων —
 ὅς ῥα παρὰ Κρονίῳ καθέζετο, κύδει γαίῳ· 405
 τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασθι παρέξω, καὶ λαβὲ γούνων,
 αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρήξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνὴ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

She grieves for him, but promises to pray Zeus, when he returns from his banqueting with the Aethiopians. Then she departs.

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα ;
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 ἦσθαι· ἐπεὶ νύ τοι αἴσα μίνυνθά περ, οὐ τι μάλα δὴν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἷζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἰμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθεται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότ' ἔπειτά τοι εἰμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γουνάσομαι, καὶ μιν πείσεσθαι ὀΐω.
 Ὡς ἄρα φωνήσας ἀπεβήσето· τὸν δ' ἔλιπ' αὐτοῦ
 χῳόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
 τήν ῥα βίῃ ἀέκοντος ἀπηύρων. 430

Odysseus arrives at Chryse, and restores Chryseis.

Αὐτὰρ Ὀδυσσεὺς
 ἐς Χρυσὴν Ἰκανεν, ἄγων ἱερὴν ἐκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ·
 ἰστὸν δ' ἰστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες,
 καρπαλίμως· τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·

ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσήϊς νηὸς βῆ ποντοπόροιο.
 τὴν μὲν ἔπειτ' ἐπὶ βωμόν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 ὦ Χρῦση, πρό μ' ἔπεμψεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργείοισι πολύστονα κῆδ' ἐφῆκεν. 445

Chryses receives her gladly, and prays Apollo to avert the plague.

ὦς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων
 παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν·
 χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο, χεῖρας ἀνασχών· 450
 Κλυθί μεν, Ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφὶ ἀνάσσεις·
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἱψαο λαὸν Ἀχαιῶν·
 ἡδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
 ἡδὴ νῦν Δαναοῖσιν ἀεικέα λουγὸν ἄμυνον.
 ὦς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

They sacrifice, feast, and go to rest.

αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυνθαν, 460
 δίπτυχ' αὖ ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καί τε δ' ἐπὶ σχίζῃς ὁ γέρον, ἐπὶ δ' αἶθοπα οἶνον

λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσιν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκὰς, καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τάλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470
 νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
 καλὸν αἰδούντες παιήονα, κούροι Ἀχαιῶν,
 μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
 Ἥμος δ' ἥελιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν, 475
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηὸς.

And at dawn return.

ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἴκμενον οὖρον ἵει ἐκάεργος Ἀπόλλων.
 οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν. 480
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα
 στεῖρην πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
 ἢ δ' ἔθεεν κατὰ κύμα, διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485
 ἰψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Achilles pines in solitude.

Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισιν,
 Διογενὴς Πηληϊὸς υἱός, πόδας ὠκὺς Ἀχιλλεύς·

οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490
οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

The gods return, and Thetis makes her prayer to Zeus.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἥως,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων 495
παιδὸς ἐοῦ, ἀλλ' ἣ γ' ἀνεδύσετο κύμα θαλάσσης,
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε·
εὗρεν δ' εὐρύσπα Κρονίδην ἄτερ ἡμενον ἄλλων,
ἀκροτάτῃ κορυφῇ πολυδαιράδος Οὐλύμπιοι.
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλούσα,
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἣ ἔπει ἣ ἔργω, τόδε μοι κρήνον ἐέλδωρ·
τίμησόν μοι υἱόν, δς ὠκυμορώτατος ἄλλων 505
ἔπλετ'· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν ὀφέλλωσιν τέ εἰ τιμῇ. 510

He sits silent: and she prays him a second time to reply.

Ὡς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὥς ἠψατο γυνων,
ὥς ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεῦτερον αὐτῆς·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἣ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' ἐν εἰδῶ, 515
δσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι.

*He in wrath bids her depart, for fear of Hera : yet assents
to her prayer.*

Τὴν δὲ μεγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 ἦ δὴ λοίγια ἔργ', ὃ τε μ' ἐχθοδοπήσαι ἐφήσεις
 "Ἡρη, ὅτ' ἄν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.
 ἦ δὲ καὶ αὐτὼς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν 520
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
 "Ἡρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι, ὅφρα πεποίθῃς·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
 τέκμων· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
 οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανέυσω.

*After he has nodded, and Thetis has gone, he returns to his throne ;
but Hera, observant, asks him who has been in counsel with him.*

"Ἡ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλύμπου. 530
 Τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
 εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 μέναι ἐπερχόμενον, ἀλλ' ἀντίοι ἕσταν ἅπαντες. 535
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν "Ἡρη
 ἡγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
 Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς ; 540

αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

Zeus rebukes her curiosity.

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμούς ἐπιέλπεο μύθους 545
εἰδήσειν· χαλεποί τοι ἔσονται, ἀλόχῃ περ ἐούσῃ.
ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται, οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μή τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα. 550

She discloses her suspicions of Thetis.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ·
ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσσο' ἐθέλησθα.
νῦν δ' αἰνῶς δειδοῖκα κατὰ φρένα μή σε παρείπη 555
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
τῇ σ' οἶω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα
τιμῆσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

With angry threats he silences her.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
δαιμονίη, αἰεὶ μὲν ὅττει, οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὔ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ· 565
 μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς' ἐν' Ὀλύμπῳ,
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέλω.
 "Ὡς ἔφατ'· ἔδεισεν δὲ βοῶπις πότνια "Ἡρῃ·
 καί ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίῳνες. 570

Herphaistos counsels submission :

τοῖσιν δ' "Ἡφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ "Ἡρῃ·
 "Ἢ δὴ λόγῳ ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575
 ἐσθλῆς ἔσσεται ἡδός, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διτ', ὅφρα μὴ αὐτε
 νεικέλῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
 εἵπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580
 ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
 ἀλλὰ σὺν τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 αὐτὶκ' ἔπειθ' Ἰλαὸς Ὀλύμπιος ἔσσεται ἡμῖν.

*Gives her the cup, and warns her by his own punishment
 to endure.*

"Ὡς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον 585
 μητρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 Τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
 μὴ σε φίλῃν περ εἴουσιν ἐν ὀφθαλμοῖσιν ἰδῶμαι
 θεινομένην· τότε δ' οὐ τι δυνήσομαι, ἀχνύμενός περ,
 χραίσμειν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἤδη γάρ με καὶ ἄλλοιτ' ἀλεξέμεναι μεμαῶτα 590
 ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳ.
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίφ καταδύντι
 κάππεσον ἐν Δήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνήεν·
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
 Ὡς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη· 595
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

*The gods, with laughter at Hephaistos, banquet till sundown,
 and then retire to rest.*

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 ψνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ αἶειδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡέλλιοι, 605
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις,
 Ἥφαιστος, πόλῃσιν ἰδυίησι πρᾶπιδεςσιν.
 Ζεὺς δὲ πρὸς ὃν λέχος ἦν Ὀλύμπιος ἀστεροπητής,
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι. 610
 ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

THE ILIAD.

BOOK II.

Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
τιμῆσιν, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Βάσκει θι, οὐλὲ Ὀνειρε, θαδὲς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαι
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω. 10
θωρήξαι ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγχιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται. 15
Ὡς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.

καρπαλίμως δ' ἔκανε θαδὲς ἐπὶ νῆας Ἀχαιῶν·
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν

εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊφ υἱὶ ἐοικώς, 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων·
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος Ὀνειρος·

Εὐδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο;
 οὐ χρὴ παννύχιον εὐδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν. 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἥδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθῃ
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήγῃ.

*In false confidence, Agamemnon awakes, arms himself, and at
 dawn summons the host to an assembly.*

Ὡς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῃ,
 νήπιος· οὐδὲ τὰ ἥδη, ἃ ῥα Ζεὺς μήδετο ἔργα.
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
 ἔγρετο δ' ἐξ ὕπνου· θεῖή δέ μιν ἀμφέχυτ' ὀμφή.
 ἔζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυσε χιτῶνα,
 καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον. 45

εἴλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Ἦὼς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,
 Ζητὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.

50

*First, however, he calls a council of elders and tells them
 his dream.*

Βουλὴ δὲ πρῶτον μεγαθύμων ἔξε γερόντων,
 Νεστορὲ παρὰ νηϊ Πυλουργεὸς βασιλῆος·
 τοὺς δ' γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·
 Κλυτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἄμβροσίνην διὰ νύκτα· μάλιστα δὲ Νέστορι δίφ
 εἰδός τε μέγεθός τε φυὴν τ' ἀγχιστα ἐώκει.
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ἔειπεν·
 εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο;
 οὐ χρὴ παννύχιον εὐδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται, καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ, ἄνευθεν ἑών, μέγα κήδεταί ἡδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαργιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.—Ὡς ὁ μὲν εἰπὼν
 ὄχρετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.

55

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*He will make trial of the Greeks' spirit, bidding them sail
away, while the chiefs must restrain them.*

ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
ὕμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

75

*Nestor replies: Another man we had doubted, but the
King's dream must be obeyed.*

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·

Ἦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
ψεύδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὖχεται εἶναι.
ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
Ἦς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.

80

*The people swarm in like bees, and the heralds make silence;
Agamemnon, with his sacred sceptre, stands up,*

οἱ δ' ἐπανεστήσαν, πείθοντό τε ποιμένι λαῶν,
σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
ἥντε ἔθνεα εἰσι μελίσσῶν ἀδινάων
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομένων·
βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·
αἱ μὲν τ' ἐνθα ἄλῃς πεποτήσονται, αἱ δέ τε ἐνθα·
ὥς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων
ἡϊόνος προπάροιθε βαθείης ἐστιχώωντο

85

90

ἱλαδὸν εἰς ἀγορὴν· μετὰ δέ σφισιν ὅσσα δεδήει,
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 95
 τετρήχει δ' ἀγορὴ, ὑπὸ δέ στεναχίζετο γαῖα,
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας
 κήρυκες βοόωντες ἐρήτουν, εἶποτ' αὐτῆς
 σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας,
 πανσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
 100
 ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων·
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι·
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ·
 105
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν·
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·

*and speaks: Zeus will not let us win, as he promised, and we must
 return,—disgraced, for the Trojans are fewer than we.*

ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἀρης,
 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρεῖῃ·
 σχῆτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει
 115
 δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ὄλεσα λαόν.
 [οὕτω πον Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 ὃς δὴ πολλῶν πολλῶν κατέλυσε κάρηνα,
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
 αἰσχροὺς γὰρ τότε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι.

μάψ' οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐπω τι πέφανται.
 εἵπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῦειν·
 πολλαὶ κεν δεκάδες δευόλατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπικούροι 130
 πολλέων ἐκ πολλῶν ἐγχέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσιν, καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλιου ἐκπέρσαι ἐὺ ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασιν Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλνυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἴατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἵπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν.

The gathering is stirred, like waves or like heads of wheat by the wind, and the Greeks rush to launch their ships.

ὦς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄριεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορή, ὥς κύματα μακρὰ θαλάσσης
 πόντον Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὥρορ' ἐπαῖξας πατρὸς Διὸς ἐκ νεφελῶν.

ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
 λάβρος ἐπαιγιζών, ἐπὶ τ' ἡμύει ἀσταχύεσσιν·
 ὥς τῶν πᾶσ' ἀγορῇ κινήθη. τοὶ δ' ἀλαλητῷ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κούρη
 ἴστατ' αἰερομένη· τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἄλα διαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν
 οἴκαδε ἱμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

*There might have been mischief; but Hera stirred up Athena
 to speak to Odysseus.*

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύγονται ἐπ' εὐρέα νῶτα θαλάσσης;
 καὶ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιεν 160
 Ἀργεῖην Ἑλένην, ἧς εὔνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἵης;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον.
 μηδὲ ἔα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας. 165

ὦς ἔφατ'· οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμπιοι καρήνων αἵξασα·
 καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 εὐρην ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἐσταότ'· οὐδ' ὃ γε νηὸς εὖσσέλμοιο μελαίνης 170
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἔκανε.
 ἀγχού δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·

She bids him for shame restrain the men; he runs to obey.

Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
οὔτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαῖαν,
φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175
καὶ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιτε
'Αργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης ;
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἐρώει·
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἔκαστον, 180
μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.

Ὡς φάθ'· ὁ δὲ ξυνέηκε θεῶς ὅπα φωνησάσης.
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπῆδει.
αὐτὸς δ' Ἀτρεΐδῳ Ἀγαμέμνονος ἀντίος ἐλθὼν 185
δέξατό οἱ σκῆπτρον πατρῷον, ἄφθιτον αἰεὶ·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

*The chiefs he warns to beware lest they mistake Agamemnon, and
make him wroth;*

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
Δαιμόνι, οὗ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι· 190
ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἴδρνε λαούς·
οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·
νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
μη τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν· 195
θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δὲ ἑ μητίετα Ζεὺς.

the people, more roughly, to be quiet and obey their betters.

Ὀν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·

Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200
οἷ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ'. Ἀχαιοί·
οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω,
εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω. 205
[σκήπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλευῇσι.]

The people return to the assembly, all but the hideous wretch Thersites,

Ὡς ὃ γε κοιρανέων δέπεε στρατόν· οἱ δ' ἀγορήνδε
αὐτίς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας.
Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολφά,
ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ᾗδη,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,
ἀλλ' ὃ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215
ἔμμεναι. αἷσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἦν, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμῳ
κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθεν
φοξὸς ἦν κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ· 220
τῷ γὰρ νεικέεσκε· τότε αὐτ' Ἀγαμέμνονι δίφῳ
ὀξέα κεκληγῶς λέγ' ὀνειδεα· τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπᾶνγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·

who reviles Agamemnon for his greed, and the people for their slavishness.

Ἄτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι, ἥδ' ἐ χατίζεις ; 225
 πλείαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν ;
 ἥ ἐ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῳ,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχεαι ; — οὐ μὲν ἔοικεν,
 ἀρχὸν ἐόντα, κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχ' Ἀχαιίδες, οὐκέτ' Ἀχαιοί· 235
 οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται,
 ἦ ῥά τί οἱ χῆμεις προσαμύνομεν, ἥ ἐ καὶ οὐκί·
 δς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἦ γὰρ ἂν, Ἄτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

But Odysseus rebukes and threatens him ;

ὦς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῶ ἠνίπαπε μύθῳ· 245
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μηδ' ἔθελ' οἶος ἐρίζεσθαι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημί χερείωτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἰλίῳ ἦλθον.

τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύουσ,
καὶ σφιν ὀνειδέα τε προφέροις, νόστον τε φυλάσσοις.
οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
ἧ εὖ ἢ κακῶς νοστήσομεν νῆες Ἀχαιῶν.
[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
μηδ' ἔτι Τηλεμάχιο πατὴρ κεκλημένος εἶην,
εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφῆσω
πεπληγῶς ἀγορήθην ἀεικέσσι πληγῇσιν.

*and smites him, so that he sits silented and weeping, while the
others begin to laugh.*

Ἦς ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ
πληξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
σμῶδιξ δ' αἵματόεσσα μεταφρένου ἐξυπανέστη
σκήπτρου ὑπο χρυσέου· ὁ δ' ἄρ' ἔξετο, τάρβησέν τε·
ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺν γέλασαν·
ὦδε δέ τις εἵπεσκεν, ἰδὼν ἐς πλησίον ἄλλον·

Ἦ πόποι, ἧ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσω·
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὅς τὸν λωπητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.
οὗ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
νεικελεῖν βασιλῆας ὀνειδείους ἐπέεσσιν.

Athena marshals the multitude to hear Odysseus.

Ἦς φάσαν ἡ πληθὺς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔστη, σκῆπτρον ἔχων — παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν
 μῦθον ἀκούσειαν, καὶ ἐπιφρασσάλατο βουλήν —
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο, καὶ μετέειπεν·

*He speaks, of the shame to return empty, and of the great
 sign of the snake that ate the sparrow and her brood.*

Ἄτρεϊδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 ὥστε γὰρ ἡ παῖδες νεαροί, χῆραί τε γυναῖκες,
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἡ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάα σὺν νηϊ πολυζύγῳ, ὄνπερ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρὸν τοι δηρὸν τε μένειν, κενεὸν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μέλαιτ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἡ ἔτεον Κάλχας μαντεύεται ἥε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·

χθιζά τε καὶ πρώϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἡγερέθοντο, κακὰ Πριάμφῳ καὶ Τρωσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμούς 305
 ἔρδομεν ἀθανάτοισι τεληέσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώσδε,
 βωμοῦ ὑπαΐξας, πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·
 ἔνθ' ὃ γε τοὺς ἔλσεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφεποτάτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν·
 λᾶαν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἶον ἐτύχθη. 320

Whence Calchas had prophesied success in the tenth year.

ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὀψιτέλεστον, ὅου κλέος οὔποτ' ὀλεῖται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·
 ὥς ἡμεῖς τοσσαὐτ' ἔτεα πτολεμίζομεν αὐθι,
 τῷ δεκάτῳ δὲ πόλιν αἵρήσομεν εὐρυάγυιαν.
 κείνος τῶς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330

ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.

ᾧ Ως ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν, αὖσάντων ὑπ' Ἀχαιῶν—
μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο.

335

*Nestor bids Atreides disregard the foolish agitators, and divide the
host by tribes for battle.*

τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·

ᾧ Ω πόποι, ἦ δὴ παισὶν εὐκότες ἀγοράασθε
νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.

πῇ δὴ συνθεσῆναι τε καὶ ὄρκια βήσεται ἡμῖν ;
ἐν πυρὶ δὴ βουλαὶ τε γενοίατο, μήδεά τ' ἀνδρῶν,
σπονδαὶ τ' ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν.

340

αὐτῶς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.

Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν,
ἄρχε· Ἀργεῖοισι κατὰ κρατερὰς ὑσμίνας·

345

τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—

πρὶν Ἀργεῖοις ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι ἧ τε ψεύδος ὑπόσχεσις, ἧε καὶ οὐκί.

φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον

350

Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.

τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,

πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,

355

τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

ἀπτέσθω ἥς νηὸς εὖσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλὰ, ἄναξ, αὐτός τ' ἐν μῆδεο, πείθεό τ' ἄλλῃ. 360
 οὔτοι ἀπόβλητον ἔπος ἔσσεται ὅττι κεν εἴπω·
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης, καὶ τοι πείθωνται Ἀχαιοί,
 γνῶσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν, 365
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνῶσσαι δ', ἣ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 ἣ ἀνδρῶν κακότητι καὶ ἀφραδῇ πολέμοιο.

*Agamemnon praises his counsel, and bids them prepare for
 battle, and eat.*

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίολχος Κρονίδης Ζεὺς ἄλγέ' ἔδωκεν, 375
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρῶσιν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δείπνον, ἵνα ξυνάγωμεν Ἀρηα.
 εὐ μέν τις δόρυ θηξάσθω, εὐ δ' ἀσπίδα θέσθω,
 εὐ δέ τις ἵπποισιν δείπνον δότω ὠκνυτόδεσσιν,
 εὐ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·

ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ. 385
οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
εἰ μὴ νύξ ἔλθοῦσα διακριθῇ μένος ἀνδρῶν.
ιδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχει χεῖρα καμῖται· 390
ιδρώσει δέ τευ ἵππος, ἐύξοον ἄρμα τιταίνων.
δν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάξιν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς.

*The Greeks stir like waves : Agamemnon prepares a sacrifice
and calls the chiefs.*

ᾠς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἱαχον, ὥς τε κύμα 395
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,
προβλήτι σκοπέλῳ· τὸν δ' οὔποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας καὶ δεῖπνον ἔλοντο. 400
ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰεγενετῶν,
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
πίονα, πενταέτηρον, ὑπερμενέϊ Κρονίῳ·
κίκλησκειν δὲ γέροντας ἀριστῆας Παναχαιῶν, 405
Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἀνακτα,
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
βοῦν δὲ περίσσησάν τε καὶ οὐλοχύτας ἀνέλοντο· 410
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

Then offers this prayer.

Ζεῦ κύδιστε, μέγιστε, κελαϊνεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ' ἥελιον δῦναι καὶ ἐπὶ κνέφας ἔλθειν,
πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα, 415
Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι
πρηνέες ἐν κονίησιν ὁδὰξ λαζοίατο γαῖαν.

They then sacrifice and feast.

ᾠς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκραταίνε Κρονίων·
ἀλλ' ὄγε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420
αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ οὐλοχύτας προβάλοντο,
αὔευσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυσαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον· 425
σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἥφαίστοιο.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλον τ' ἄρα τᾶλλα, καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
ᾧπητησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

Nestor bids Agamemnon linger not, but gather the host for fight.

τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
Ἄτρεΐδη κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δῆθ' αὖθι λεγόμεθα μηδ' ἔτι δηρὸν 435

ἀμβαλλώμεθα ἔργον, δὲ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὅξυν Ἄρηα. 440

ᾠς ἔφατ'· οὐδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς.

They assemble, Athena helping to incite them,

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θύνον κρίνοντας· μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχρόστεοι ἠερέθονται,
 πάντες εὐπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος.
 ἰσὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν, 450
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἐκάστω
 καρδίῃ, ἄλληκτον πολεμίζειν ἥδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ', ἥ ἐ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

like fire in a forest, or flocks of birds, or swarms of flies.

Ἦυτε πῦρ ἀτδήλον ἐπιπλέγει ἄσπετον ὕλην 455
 οὐρεὸς ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγὴ·
 ὧς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
 αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκεν.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἄσιφ ἐν λειμῶνι Καῦστρίου ἀμφὶ ῥέεθρα

ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
 κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμών·
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.
 Ἦῃτε μυιάων ἀδινάων ἔθνεα πολλὰ,
 αἵτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν, 470
 ὦρη ἐν εἰαρινῇ, ὅτε τε γλῶγος ἄγγεα δέυει·
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

*The leaders, like goatherds, order each his own flock : Agamemnon
in the midst like a bull among the kine.*

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν· 475
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
 ὑσμίνηνδ' ἰέναι· μετὰ δέ, κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῃ,
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 ἥῃτε βούς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπὲ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

O Muses, aid me to tell the muster!

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·
 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστέ τε, ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·

οὔτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἴεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη· 490
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἄρχους αὖ νηῶν ἐρέω, νηάς τε προπάσας.

The Boeotians.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,
 Ἄρκεσίλαός τε Προθόηωρ τε Κλονίος τε· 495
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλλίδα πετρήεσαν,
 Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν εἶχον ἠδ' Ὑλην καὶ Πετεῶνα, 500
 Ὠκαλέην, Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,
 Κῶπας, Εὐτρησίν τε, πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,
 οἳ τε Πλάταιαν ἔχον, ἠδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, εὐκτίμενον πτολίεθρον, 505
 Ὀγχηστόν θ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν,
 Νισάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·
 τῶν μὲν πεντήκοντα νέες κλον· ἐν δὲ ἐκάστη
 κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνουν. 510

The Minyae-realm: its leaders sons of Ares.

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινυέιον,
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱες Ἄρης,

οὐς τέκεν Ἀστυόχῃ, δόμῳ Ἀκτορος Ἀζεΐδαο,
 παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβᾶσα,
 Ἀρηϊ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρῃ· 515
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

The Phokians.

Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,
 Κρῖσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήα, 520
 οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἳ τε Αἰλαίαν ἔχον, πηγῆς ἐπὶ Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.
 οἳ μὲν Φωκίων στίχας ἴστασαν ἀμφιέποντες· 525
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσαντο.

The Locrians.

Λοκρῶν δ' ἡγεμόνευεν Οὔλιος ταχύς Αἴας,
 μέλων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μέλων· ὀλίγος μὲν ἦν, λινοθώρηξ,
 ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς· 530
 οἱ Κύνον τ' ἐνέμοντ', Ὀπλέοντά τε Καλλιάρων τε,
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαὶς ἐρατεινάς,
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ρέεθρα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο
 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

The Euboeans.

Οἳ δ' Εὐβοίαν ἔχον μένεα πνέοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτρίαν τε πολυστάφυλόν θ' Ἰστίαιαν,

Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολλέθρον,
οἳ τε Κάρυστον ἔχον, ἡδ' οἱ Στύρα ναιετάασκον·
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄξος Ἄρῃος, 540
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήσιν
θώρηκας ῥήξειν δηῖων ἀμφὶ στήθεσσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

Athens and Salamis.

Οἳ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολλέθρον,
δήμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος Ἄρουρα,
κάδ δ' ἐν Ἀθήνῃς εἰσεν, ἐφ' ἐνὶ πύονι νηῶ·
ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται 550
κούροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ,
κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555
τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.
Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
[στήσε δ' ἄγων, ἵν' Ἀθηναίων ἴσταντο φάλαγγες.]

Argos and the neighboring places.

Οἳ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας. 560
Τροιζήν', Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπιδανρον,
οἳ τ' ἔχον Αἴγιαν, Μάσητά τε, κούροι Ἀχαιῶν·
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,

καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος.
 συμπάντων δ' ἡγήετο βοὴν ἀγαθὸς Διομήδης·
 τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαιναι νῆες ἔποντο.

Οἱ δὲ Μυκήνας εἶχον, εὐκτίμενον πτολίεθρον,
 ἄφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς, 570
 Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
 καὶ Σικυῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
 οἳ θ' Ὑπερησίνην τε καὶ αἰπεινὴν Γονέεσσαν,
 Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο,
 Αἰγιαλὸν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρείαν· 575
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν,
 κυδιῶν, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
 οὔνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

Sparta and the neighboring places.

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
 Φᾶριν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειαὶς ἐρατεινάς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον, Ἐλος τ', ἔφαλον πτολίεθρον, 585
 οἳ τε Λάαν εἶχον, ἥδ' Οὔτυλον ἀμφενέμοντο·
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 ἐν δ' αὐτὸς κίεν ἥσι προθυμίησι πεποιθώς,
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἔτο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχὰς τε. 590

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,

καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἔκκτιτον Αἰπύ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὺν καὶ Ἔλος καὶ Δώριον, ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος—
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν— 600
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
τῷ δ' ἐνεήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Arcadia.

Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἧν ἄνδρες ἀγχιμαχῆται,
οἱ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605
Ῥίπην τε, Στρατίνην τε καὶ ἡνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
Στύμφηλόν τ' εἶχον, καὶ Παρρασίην ἐνέμοντο·
τῶν ἥρχ' Ἀγκαίιοι πάϊς, κρείων Ἀγαπήνωρ,
ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη 610
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας εὖσσέλμους, περὰν ἐπὶ οἶνοπα πόντον,
Ἀτρεΐδης· ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμήλει.

Elis and the islands.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον, 615
δοσσον ἐφ' Ἑρμίνην καὶ Μύρσινος ἐσχατώσα,
πέτρην τ' Ὠλενὴν καὶ Ἀλείσιον ἐντὸς ἔεργει·

τῶν αὖ τεσσαρες ἀρχοὶ ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῳ
νῆες ἔποντο θαλά, πολέες δ' ἔμβαινον Ἐπειοί.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,
υἱες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
υἱὸς Ἀγασθέneos Αὐγητιάδαο ἀνακτος.

620

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων
νῆσων, αἰ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα·
τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
Φυλείδης, ὃν τίκτε διτφίλος ἱππότα Φυλεύς,
ὃς ποτε Δουλιχίονδ' ἀπενάσσατο, πατρὶ χολωθείς·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

625

630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἳ τε Ζάκυνθον ἔχον, ἥδ' οἳ Σάμον ἀμφεμένοντο,
οἳ τ' ἠπειρον ἔχον, ἥδ' ἀντιπέραια νέμοντο·
τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
τῷ δ' ἅμα νῆες ἔποντο δυνάδεκα μιλτοπάρηοι.

635

Aetolia.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
οἱ Πλευρῶν ἐνέμοντο καὶ Ὀλυνον ἥδὲ Πυλῆνην,
Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσαν —
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἦν, θάνε δὲ ξανθὸς Μελέαγρος —
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

640

Crete and Rhodes: with the story of Telephos.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἷ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐὺ ναιεταώσας,
ἄλλοι θ', οἷ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 650
Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεῖφόντη·
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλεΐδης, ἡὺς τε μέγας τε,
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερῶχων·
οἷ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
Λίνδον, Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
δν τέκεν Ἀστυόχεια βίη Ἡρακληεῖη·
τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἅπο Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφῶν αἰζηῶν. 660
Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπῆκτῳ,
αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα,
ἤδη γηράσκοντα Δικύμνιον, ὄζον Ἀρης.
αἰψα δὲ νῆας ἔπηξε, πολλὺν δ' ὃ γε λαὸν ἀγείρας,
βῆ φεύγων ἐπὶ πόντον· ἀπειλήσαν γάρ οἱ ἄλλοι 665
υἱέες υἱωνοὶ τε βίης Ἡρακληεῖης.
αὐτὰρ ὃ γ' ἐς Ῥόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθὰ δὲ ἔκκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
ἐκ Διός, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
[καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.] 670

The islands.

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἴσας,
Νιρεὺς, Ἀγλαΐης υἱός, Χαρόποιό τ' ἀνακτος,

Νιρεὺς, δς κάλλιστος ἀνὴρ ὑπὸ Ἰλιον ἦλθεν
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε,
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἡγησάσθην,
Θεσσαλοῦ νῆε δύω Ἡρακλεῖδαο ἀνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Northern Greece.

Νῦν αὖ τούς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
οἳ τ' Ἄλουν, οἳ τ' Ἀλόπην, οἳ τε Τρηχῖν ἐνέμοντο,
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα·
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
ἀλλ' οἳ γ' οὐ πολέμοιο δυσσηχέος ἐμνώοντο·
οὐ γὰρ ἔην, ὅστις σφιν ἐπὶ στίχας ἡγήσαιτο.
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηΐδος ἠὲ κόμοιο,
τὴν ἐκ Λυρνησοῦ ἐξείλετο, πολλὰ μογήσας,
Λυρνησὸν διαπορθήσας καὶ τείχεα Θήβης· 690
καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·
τῆς δ' γε κεῖτ' ἀχέων, τάχα δ' ἀυστήσεσθαι ἔμελλεν.

Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
Δήμητρος τέμενος, Ἰτωνά τε, μητέρα μῆλων,
ἀγχιάλόν τ' Ἀντρῶν ἥδὲ Πτελεὸν λεχεποῖν·
τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
ζωὸς ἑών· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.
τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700

καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρηος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίνγητος μεγαθύμου Πρωτεσιλάου,
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
 ἥρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεον δέ μιν ἐσθλὸν εἶοντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

Οἱ δὲ Φερὰς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,
 Βοιβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν·
 τῶν ἥρχ' Ἀδμήτιο φίλος παῖς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε διὰ γυναικῶν,
 Ἄλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχέαν·
 τῶν δὲ Φιλοκτήτης ἥρχεν, τόξων ἐὺ εἰδώς,
 ἐπτά νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα
 ἐμβέβασαν, τόξων εὖ εἰδότες ἴφι μάχεσθαι. 720
 ἀλλ' ὁ μὲν ἐν νήσῳ κείτο κρατέρ' ἄλγεα πάσχων,
 Δήμῳφ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν,
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
 ἐνθ' ὁ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἀνακτος. 725
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
 τόν ῥ' ἔτεκεν Ῥήνῃ ὑπ' Ὀϊλῇ πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
 οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλῆος· 730

τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
 ἱητῆρ' ἀγαθῷ, Ποδαλείριος ἥδ' Μαχάων·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχῶντο.

Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
 οἳ τ' ἔχον Ἀστέριον, Τιτάνοιο τε λευκὰ κάρηνα· 735
 τῶν ἥρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἱ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν·
 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
 υἱὸς Πειριθόιο, τὸν ἀθάνατος τέκετο Ζεὺς —
 τὸν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἥματι τῷ, ὅτε φῆρας ἐτίσατο λαχνήεντας,
 τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσεν —
 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρῃος, 745
 υἱὸς ὑπερθύμοιο Κορώνου Καινεῖδαο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύο καὶ εἴκοσι νῆας·
 τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
 οἱ περὶ Δωδώνῃν δυσχείμερον οἰκ' ἔθεντο, 750
 οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·
 ὅς ῥ' ἐς Πηνεῖον προῖε καλλίρροον ὕδωρ·
 οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει, ἥντ' ἔλαιον·
 ὄρκον γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνος υἱός,
 οἱ περὶ Πηνεῖον καὶ Πήλιον εἰνοσίφυλλον
 ναέσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Which were the best horses, and which the best men.

Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
τίς τ' ἄρ τῶν δ'χ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
αὐτῶν, ἡδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
τὰς Εὐμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὥς,
ὄτριχας, οἰέτεας, σταφύλη ἐπὶ νῶτον εἴσας. 765
τὰς ἐν Πηρεΐῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἄμφω θηλείας, φόβον Ἄρῃος φορεούσας.
ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770

ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
κεῖτ', ἀπομνησίνας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέσιν ἰέντες,
τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775
λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,
ἕστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
ἐν κλισίῃς· οἳ δ' ἀρχὸν Ἀρηΐφιλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθῶν πᾶσα νέμοιτο. 780
γαῖα δ' ὑπεστενάχιζε, Διὶ ὥς τερπικεραυνῷ
χωομένῃ, ὅτε τ' ἀμφὶ Τυφώϊ γαίαν ἰμάσση
εἰν Ἀρίμοις, ὅθι φασὶ Τυφώεος ἔμμεναι εὐνάς·
ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Iris, disguised as Polites son of Priam, addresses the Trojans.

Τρωσὶν δ' ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις·
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.

οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἶσατο δὲ φθογγὴν νῆϊ Πριάμοιο Πολίτῃ,
 δς Τρώων σκοπὸς ἔζε, ποδωκείησι πεποιθώς,
 τύμβῳ ἐπ' ἀκροτάτῳ Δῖσυνήταο γέροντος,
 δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 τῷ μιν ἐεισαμένη προσέφη πόδας ὠκέα Ἴρις· 795

"Enough of words: — marshal the host by tribes."

ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλῆστος ὄρωρεν.
 ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
 λίην γὰρ φύλλοισιν ἑοικότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστν.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

They muster by the Tomb of Myrine.

ὦς ἔφαθ'· Ἔκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνόησεν,
 αἰψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
 πᾶσαι δ' ὠτύννυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πέζοι θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810
 Ἔστι δὲ τις προπάρουθε πόλιος αἰπεῖα κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα·
 τὴν ἡ τοι ἄνδρες Βατίειαν κικλήσκουσιν,

ἄθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρῶες τε διέκριθεν ἡδ' ἐπίκουροι.

815

The muster.

Τρῳσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἔκτωρ
 Πριαμίδης· ἅμα τῷ γε πολὺν πλείστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν εὖς πάϊς Ἀγχίσαο,
 Αἰνείας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτη,
 Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα·

820

οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἱε,
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,

825

Τρῶες· τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρηστεϊάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
 καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·

τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ,
 υἱε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων

830

ἤδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν

στείχειν ἐς πόλεμον φθισήνορα· τῶ δέ οἱ οὐ τι
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,
 καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ διὰν Ἀρίσβην·

835

τῶν αὖθ' Ἴρτακίδης ἦρχ' Ἀσσιος, ὄρχαμος ἀνδρῶν,
 Ἀσσιος Ἴρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι

αἰθωνες, μεγάλοι, ποταμοῦ ἀπὸ Σελλήεντος.

Ἴππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμάρων,
 τῶν οἱ Λάρισσαν ἐριβώλακα ναιετάασκον·

840

τῶν ἥρχ' Ἰππόθοός τε Πύλαιός τ', ὄξος Ἄρηος,
 υἱε δύνω Λήθιοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,
 ὄσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει. 845

Εὖφημος δ' ἀρχὸς Κινόνων ἦν αἰχμητῶν,
 υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺν ῥέοντος,
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ,
 ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτερῶν·
 οἷ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
 ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον
 Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἑρυθίνους. 855

Αὐτὰρ Ἀλκίωνα Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
 τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
 ἄλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
 ἄλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
 ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάnios θεοειδής,
 τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕσμῖνι μάχεσθαι.

Μήοσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,
 υἱε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη, 865
 οἱ καὶ Μήονας ἦγον ὑπὸ Τμῳλῷ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
 οἱ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
 Μαιάνδρου τε ῥοάς, Μυκάλης τ' αἰπεινὰ κάρηνα·
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 870
 Νάσσης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,

δς καὶ χρυσὸν ἔχων πόλεμόνδ' ἱεν, ἥντε κούρη·
 νήπιος, οὐδὲ τί οἱ τό γ' ἐπήρκεσε λυγρὸν δλεθρον,
 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

THE ILIAD.

BOOK III.

Advance of both forces described.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
αἷ τ' ἐπεὶ οὖν χεῖμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ται γε πέτονται ἐπ' Ὀλκεανοῖο ῥοάων 3
ἀνδράσι Πυγμαλίοισι φόνον καὶ κῆρα φέρουσαι·
ἡέριαι δ' ἄρα ται γε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν συγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
ποιμέσιν οὗ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·
ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὥρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

*Paris at first advances with show of boldness to the combat;
then recoils before Menelaos :*

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ ὁ δούρε δύνω κεκορυθμένα χαλκῷ

πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι. 20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβῶντα,
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
εὐρῶν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα,
πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν 25
σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·
ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἥτορ·
ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεεινών.
ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνροσος ἀπέσστη
οὐρεὸς ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
ἄψ δ' ἀνεχώρησεν, ὠχρὸς τέ μιν εἶλε παρειάς, 35
ὥς αὐτίς καθ' ὁμίλον ἔδω Τρώων ἀγεράχων
δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδῆς.
τὸν δ' Ἐκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι·

for which he is taunted by Hector :

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά,
αἶθ' ὀφελές ἄγονός τ' ἔμναι ἀγαμός τ' ἀπολέσθαι. 40
καὶ κε τὸ βουλομένην, καὶ κεν πολὺ κέρδιον ἦεν,
ἢ οὕτω λώβην τ' ἔμναι καὶ ὑπόψιον ἄλλων.
ἢ που καυχалоώσι κάρη κομόωντες Ἀχαιοὶ
φάντες ἀριστῆα πρόμον ἔμναι, οὐνεκα καλὸν
εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45
ἢ τοιόσδε ἐὼν ἐν ποντοπόροιςιν νέεσσι

πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,
 μιχθεὶς ἄλλοδαποῖσι γυναῖκ' εὐεῖδέ ἀνήγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σφ' μέγα πῆμα πόληϊ τε παντί τε δήμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;
 οὐκ ἂν δὴ μείνειας ἀρηϊφίλον Μενέλαον ;
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἣ τε κόμη τό τε εἶδος, ὅτ' ἐν κούρησι μιγείης. 55
 ἀλλὰ μάλα Τρῶες δευδμήμονες· ἣ τέ κεν ἤδη
 λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

whereupon he declares himself ready for the combat.

Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνέλκεσας οὐδ' ὑπὲρ αἶσαν,
 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής, 60
 ὅς τ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
 νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὥς σοι ἐνὶ στήθεσσι νῶος ἐστί.
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 ὅσσα κεν αὐτοὶ δώσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἢ δὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον
 συμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γέννηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναλοῖτε Τροίην ἐριβόλακα, τοὶ δὲ νεέσθων

Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα. 75

Ἦς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
ιοῖσιν τε τιτυσκόμενοι, λάεσσί τ' ἔβαλλον. 80
αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

*Hector calls for a parley and communicates Paris's proposal,
which is accepted by the Greeks.*

Ἵσχεσθ', Ἀργεῖοι· μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.
Ἦς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεῶ τ' ἐγένοντο
ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε. 85

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδριοι, τοῦ εἵνεκα νείκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον 90
οἶους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἐλών εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν.

Ἦς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,

τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
γῇ τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

Priam is sent for to assist in ratifying the compact.

Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη 105
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 110

Ὡς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳῆς τε
ἐλπόμενοι παύσασθαι διζυροῦ πολέμοιο.
καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115

Ἐκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπε
καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προτεὶ κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἥδ' ἄρ' ἐκέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ. 120

Iris carries the tidings to Helen,

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῃ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Δαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ' εὖρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἰστὸν ὕφαινε 125
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρῳῶν θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρῃος παλαμάων,
ἀγχού δ' ἵσταμενη προσέφη πόδας ὠκέα Ἴρις·

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν ἄρῃα
ἐν πεδίῳ, ὄλοοιό λιλαιόμενοι πολέμοιο,
οἱ δὴ νῦν ἔσται σιγῇ (πόλεμος δὲ πέπαυται)
ἄσπλιν κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
μακρῆς ἐγχείησι μαχήσονται περὶ σείο·
τῷ δέ κε νικήσαντι φίλην κεκλήσῃ ἄκουις.

who repairs, attended by her handmaidens, to the Scaean gates;

Ἦς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ
ἄνδρός τε προτέρειο καὶ ἄστεος ἠδὲ τοκίων. 140
αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀθόνησιν
ὥρμ' ἀτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον ὄθι Σκαιαὶ πύλαι ἦσαν. 145

where she excites the admiration of the Trojan counsellors,

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὅζον Ἄρῃος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν, 150
γῆραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἔσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην
δενδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν.
τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰούσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155

Οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς
τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτησι θεῆς εἰς ὦπα ἔοικεν.
ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσ' ἵ τ' ὀπίσσω πῆμα λίποιτο. 160

*and, at Priam's request, points out and calls by name the
bravest of the Greeks.*

Ὡς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
δεῦρο πάροιθ' ἐλθούσα, φίλον τέκος, ἕξεν ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε·
οὐ τί μοι αἰτίη ἐσσί, θεοὶ νύ μοι αἵτιοι εἰσιν,
οἳ μοι ἐφώρμησαν πόλεμον πολὺδακρυν Ἀχαιῶν· 165

First, Agamemnon;

ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι·
καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε. 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν·
αἰδοῖός τέ μοι ἐσσι, φίλε ἔκυρέ, δεινός τε·
ὥς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
νιέει σῶ ἐπόμην θάλαμον γνωτοὺς τε λιπούσα
παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν. 175
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτῃκα.
τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνέλρεαι ἡδὲ μεταλλᾷς·
οὗτός γ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,

ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαῖρ' αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε. 180

“Ὡς φάτο, τὸν δ' ὁ γέρων ἡγάσσατο φώνησέν τε·
ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
ἦ ῥά νύ τοι πολλοὶ δεδμήατο κούροι Ἀχαιῶν.
ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσιν,
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοσπῶλους, 185
λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
οἳ ῥα τότε ἔστρατώνοντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην
ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί. 190

next, Odysseus;

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός·
εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὄδ' ἐστί·
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μὲν οἱ κείται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνεῖσθ' μιν ἐγὼ γε ἔϊσκω πηγεσιμᾶλλῃ,
ὅς τ' ὅτων μέγα πῶν διέρχεται ἀργεννῶν.

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
οὔτος δ' αὖ Δαερτιάδης, πολύμητις Ὀδυσσεύς, 200
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,
εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἤυδα·
ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
ἤδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς 205
σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηϊφίλῃ Μενελάῳ.

τοὺς δ' ἐγὼ ἐξέλινισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210
 ἄμφω δ' ἐξομένῳ γεραρώτερος ἦεν Ὀδυσσεύς.
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε
 παῦρα μὲν, ἀλλὰ μάλα λυγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς.
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηγνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἶδρεῖ φωτὶ ἑοικώς·
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως· 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη
 καὶ ἔπεα νιφάδεσσιν ἑοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

third, Ajax.

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραίός· 225
 τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;
 Τὸν δ' Ἑλένη ταυνύπεπλος ἀμείβετο, διὰ γυναικῶν·
 οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν·
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230
 ἔσσηκε, ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλὰκι μιν ξέλινισσεν ἀρηϊφίλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.

As her eyes run over the host, they fail to find Castor and Polydeukes.

Νῦν δ' ἄλλους μὲν πάντας ὀρώ ἐλίκωπας Ἀχαιοὺς,
οὓς κεν ἐὺ γνοίην καὶ τ' οὔνομα μυθησαίμην· 235
δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασσιγνήτω, τῷ μοι μῖα γέινατο μήτηρ·
ἣ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
ἣ δεύρω μὲν ἔποντο νέεσσ' ἐνι ποντοπόροισιν, 240
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν
αἴσχρα δειδιότες καὶ ὄνειδεα πόλλ', ἃ μοι ἐστίν.
· Ὡς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἰα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.

Κήρυκες δ' ἀνὰ ἄστῃ θεῶν φέρον ὄρκια πιστά, 245
ἄρνε δύω καὶ οἶνον ἐϋφρονα, καρπὸν ἀρούρης,
ἄσκῳ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κῆρυξ Ἰδαῖος ἥδ' ἐ χρύσεια κύπελλα·
ᾧ τρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
· Ὅρσεο, Λαομεδοντιάδῃ· καλέουσιν ἄριστοι 250
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδῖον καταβῆναι, ἣν ὄρκια πιστὰ τάμνητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
μακρῆς ἐγχείρῃσι μαχήσονται ἀμφὶ γυναικί·
τῷ δὲ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255
οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
ναλοῖμεν Τροίην ἐριβόλακα, τοὶ δὲ νέονται
Ἀργος ἐς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.

ὦς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡλία τείνεν ὀπίσσω·
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 τῷ δέ δια Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
 Ἄλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὦρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δέ οἶνον 270
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο χεῖρας ἀνασχών· 275

Agamemnon prays to Zeus and sacrifices the lambs.

Ζεῦ πάτερ, Ἰδθην μεδέων, κύδιστε μέγιστε,
 ἡέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπὶ ὄρκον ὁμόσση,
 ὑμεῖς μάρτυροι ἔσθε, φυλάσσετε δ' ὄρκια πιστά. 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἔοικεν,

ἦ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τῖναι σὺκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς 290
 αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω.

Ἦ, καὶ ἀπὸ στομάχους ἄρνῶν τάμε νηλεῖ χαλκῷ·
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δενομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295
 ἔκχεον, ἥδ' εὖχοντο θεοῖς αἰετιγενέτησιν·
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὄδε οἶνος, 300
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμείην.

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράϊαινε Κρονίων.
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

After which Priam returns to the city.

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 ἦ τοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν 305
 ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
 μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀπποτέρῳ θανάτιο τέλος πεπρωμένον ἐστίν.

Ἦ ῥα, καὶ ἐς δῖφρον ἄρνας θέτο ἰσόθεος φῶς, 310
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δῖφρον.
 τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

*Hector and Odysseus measure off the lists, and shake the helmet
until the lot of Paris leaps forth.*

Ἔκτωρ δὲ Πριάμοιο παῖς καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,
ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.

Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320
ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀϊδος εἶσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

Ὡς ἄρ' ἔφην, πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ 325
ἄψ' ὀρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἕζοντο κατὰ στίχας, ἥχι ἐκάστω
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

The champions arm themselves;

αὐτὰρ ὃ γ' ἀμφ' ὥμοισιν ἐδύσето τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.
κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
ὥς δ' αὐτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

and stride into the lists.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῳάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς·
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
 σείοντ' ἐγχείας ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἔϊσθη·
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῇ
 ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
 Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί· 350

Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
 ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
 ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.

Ἦ ῥα, καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος, 355
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔϊσθη.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·
 ἀντικρὺ δὲ παραλ λαπάρην διάμνησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πληῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπесе χειρός.
 Ἀτρεΐδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος· 365
 ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
 νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος

ἤϊχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,
 ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοὺς· 370
 ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
 ὃς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.

The combat is already decided in favor of Menelaos, when Aphrodite interposes, rescues Paris from the victor, and transports him to his own bed-chamber,

Καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
 εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 ἥ οἱ ῥῆξεν ἱμάντα βοδὸς Ἰφι κταμένοιο· 375
 κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἦρωσ μετ' εὐκνήμιδας Ἀχαιοὺς
 ῥῖψ' ἐπιδυνήσας, κόμισαν δ' ἐρήρες ἐταῖροι.
 αὐτὰρ δ' ἅψ' ἐπόρουσε κατακτάμεναι μενεαίωνων
 ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 καδ δ' εἰς ἐν θαλάμῳ εὐώδεϊ κηώνεντι.

whither she summons Helen,

αὐτὴ δ' αὐθ' Ἑλένην καλέουσι· ἴε· τὴν δ' ἐκίχανεν
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα, 385
 γρητὶ δέ μιν εἰκυῖα παλαυγενεὶ προσέειπεν,
 εἰροκόμῳ, ἥ οἱ Λακεδαίμονι ναιετοώσῃ
 ἦσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
 τῇ μιν εἰσαμένη προσεφώνεε δι' Ἀφροδίτη·
 Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κέινος δ' ὅ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,

κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἔλθειν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.

Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν· 395
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
 στήθεά θ' ἰμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε·

who at first resists, but is compelled to comply.

Δαιμονίη, τί με ταῦτα λιλαίει ἡπεροπτεύειν;
 ἢ πῇ με προτέρω πολλῶν εὖ ναιομενάων 400

ἄξις ἢ Φρυγίης, ἢ Μηονίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἰκαδ' ἄγεσθαι,
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσθης; 405

ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,
 μῆδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
 ἀλλ' αἰεὶ περὶ κείνων ὄϊζυε καὶ ἐφύλασσε,
 εἰς ὃ κέ σ' ἡ ἄλοχον ποιήσεται, ἢ ὃ γε δούλην.
 κείσε δ' ἐγὼν οὐκ εἴμι (νεμεσσητὸν δέ κεν εἶη) 410
 κείνου πορσανέουσα λέχος· Τρῶαί δέ μ' ὀπίσσω
 πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·
 μή μ' ἔρθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
 τῶς δέ σ' ἀπεχθήρῃ ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.

Ὡς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἐανῷ ἀργῇτι φαεινῷ,
 σιγῇ, πάσας δὲ Τρῶας λάθην· ἦρχε δὲ δαίμων. 420

Aphrodite and Helen enter Paris's house.

Αἰ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἡ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425
 ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἡνίπαπε μύθο·

Helen unbraids her husband with his cowardice.

Ἦλυθες ἐκ πολέμου· ὥς ὄφελες αὐτόθ' ὀλέσθαι
 ἀνδρὶ δαμῆες κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 ἡ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου 430
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρ' εἶναι φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
 ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλά σ' ἐγὼ γε
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι 435
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆης.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
 μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
 κεῖνον δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ' ἄγε δὴ φιλότῃ τραπεῖομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νήσῳ δ' ἐν Κρανάῃ ἐμύλην φιλότῃ καὶ εὐνῇ, 445
 ὧς σεο νῦν ἔραμαι καὶ με γλυκὺς ἱμερὸς αἰρεῖ.

Ἦ ῥα, καὶ ἄρχε λέχουσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.
τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

*Meanwhile Menelaos charges through the battle-field in search
of Paris;*

Ἄτρεΐδης δ' ἄν' ὄμιλον ἐφοίτα θηρὶ ἑοικώς,
εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
ἄλλ' οὐ τις δύνάτο Τρώων κλειτῶν τ' ἐπικούρων
δεῖξαι Ἀλέξανδρον τότε ἄρηϊφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·
ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

*and Agamemnon claims that Helen be delivered up to the Greeks,
in compliance with the compact.*

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455
Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἧδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνεται ἄρηϊφίλου Μενελάου·
ὕμεις δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' ἔοικεν,
ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460
ὦς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

THE ILIAD.

BOOK IV.

The Gods in council.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεῖς δεπάεσσι
δειδέχατ' ἀλλήλους Τρώων πόλιν εἰσορόωντες.

Zeus taunts Hera with her neglect of Menelaos,

Αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην
κερτομίους ἐπέεσσι, παραβλήδην ἀγορεύων· 5

Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη.
ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κήρας ἀμύνει,
καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου.

and proposes that the Gods decide whether the combat shall be renewed, or peace be concluded and Troy remain unharmed.

Ἥμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
ἦ ῥ' αὐτὶς πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
ὀρσομεν, ἦ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.

εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
ἦ τοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἄνακτος,
αὐτὶς δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.

Athena and Hera hear this proposal with indignation,

ὣς ἔφαθ', αἰ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη. 20
πλησῖαι αἷ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,
σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει.
Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσήυδα.

and the latter protests against the thwarting of her desire,

Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ξειπες. 25
πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢ δ' ἀτέλεστον,
ιδρῶ θ' ὃν ἰδρωσα μόγη, καμέτην δέ μοι ἵπποι
λαὸν ἀγειρούση Πριάμω κακὰ τοῦο τε παισίν.
ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

until Zeus consents that she work her will upon the city,

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30
δαιμονίη, τί νύ σε Πριάμος Πριάμοιό τε παῖδες
τόσσα κακὰ ῥέζουσιν, ὅ τ' ἀσπερχές μενεαίνεις
Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον;
εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
ᾠμὸν βεβρώθεις Πριάμον Πριάμοιό τε παῖδας 35
ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.

threatening, however, to destroy such of her cities as he may please, in the future, as the price of his concession.

* Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
 τὴν ἐθέλω, ὅθι τοι φίλοι ἄνδρες ἐγγεγάασι,
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ' εἶσαι.
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ·
 αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45
 τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
 οὐ γάρ μοί ποτε βωμὸς ἐδένετο δαιτὸς εἵσης,
 λοιβῆς τε κνίσῃς τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.

Hera accepts this condition,

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 50
 ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
 τάων οὐ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.
 εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55
 οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺν φέρτερός ἐσσι,
 ἀλλὰ χρή καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δέ μοι ἔνθεν ὅθεν σοί,
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισι,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι

ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

and Athena is despatched to prevent the fulfilment of the treaty.

ᾠς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιούς, 70
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

ᾠς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
 οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
 ἣ ναύτησι τέρας ἦε στρατῷ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔενται·
 τῷ εἰκυῖ ἦιξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καὶ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῶάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς. 80
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

Ἥ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἣ φιλότητα μετ' ἀμφοτέροισι τίθησι
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

Entering the host of the Trojans in human form, she urges Pandaros to shoot at Menelaos.

ᾠς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
 ἣ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζημένῃ, εἴ που ἐφεύροι.

εὔρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε
 ἑσταότ'. ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστάων 90
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ροάων.

ἀγχού δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·

ἼΗ ῥά νύ μοί τι πίθοιο Λυκάονος υἱέ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχύν ἰόν,
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἶ κεν ἴδῃ Μενέλαον ἀρήϊον, Ἀτρεός υἷον
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' οἷστευσον Μενελάου κυδαλίμοιο, 100
 εὖχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεῖης.

He is persuaded, makes ready his bow, and lets fly an arrow,

Ὡς φат' Ἀθηναίη, τῷ δὲ φρένας ἄφροني πείθεν·
 αὐτίκ' ἐσύλα τόξον ἐύξουν ἱξάλου αἰγὸς 105
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσι,
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων, 110
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε ταυνοσσάμενος ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
 μὴ πρὶν ἀνατξείαν ἀρήϊοι υἱες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον ἀρήϊον, Ἀτρεός υἷον. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰόν

ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἷστόν,
 εὖχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἄρνων πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεύρα βόεια·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερές μέγα τόξον ἔτεινε,
 λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστὸς 125
 ὀξυβελῆς καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.

which inflicts a severe, but not fatal, wound.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγγελεῖη,
 ἥ τοι πρόσθε στᾶσα βέλος ἐχευεукές ἄμυνεν.
 ἥ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
 παιδὸς ἐέργη μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ·
 αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστός·
 διὰ μὲν ἄρ ζωστήρος ἐλήλατο δαιδαλίοι, 135
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο
 μήτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
 ἥ οἱ πλείστον ἔρυτο· διὰ πρὸ δὲ εἶσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἷστὸς ἐπέγραψε χροά φωτός·
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140
 Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικα μίηνη
 Μηονὶς ἡὲ Κάειρα, παρήϊον ἔμμεναι ἵππων·
 κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ἱππῆες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,

ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145
τοιοί τοι, Μενέλαε, μιάνθην αἵματι μηροῖ
εὐφυνέες κινήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένεργε.

Agamemnon is struck with dismay,

ῥύγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὥς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς·
ρύγησεν δὲ καὶ αὐτὸς ἀρηϊφίλος Μενέλαος. 150
ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
ἄσφορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.

τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων
χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·

Φῖλε κασίγνητε, θάνατόν νύ τοι ὄρκ' ἔταμνον, 155
οἶον προστήσας πρὸ Ἀχαιῶν Τρῶσιν μάχεσθαι,
ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμά τε ἀρνῶν.
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.

εἰ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
ἐκ τε καὶ ὄψ' ἐτελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.

εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή
καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο, 165

Ζεὺς δὲ σφί Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
αὐτὸς ἐπισσειήσιν ἐρεμνὴν αἰγίδα πᾶσι

τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
αἶ κε θάνης καὶ πότμον ἀναπλήσεως βιότοιο. 170

καὶ κεν ἐλέγχιστος πολυδύφιον Ἄργος ἰκοίμην·
αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·

καὶ δέ κεν εὐχολὴν Πριάμφ καὶ Τρωσὶ λίποιμεν
 Ἄργεϊν Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορέοντων
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθαδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαίαν 180
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθῶν.

but is re-assured by Menelaos,

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 οὐκ ἐν καιρίῳ ὄξυ πάγῃ βέλος, ἀλλὰ πάροιθεν 185
 εἰρύσατο ζωστήρ τε παναίολος ἦδ' ὑπένερθε
 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
 ἔλκος δ' ἰητὴρ ἐπιμάσσεται ἦδ' ἐπιθήσει 190
 φάρμαχ', ἃ κεν παύσῃσι μελαινᾶων ὀδυνᾶων.

and despatches Talithybios to bring the physician Machaon.

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
 Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,
 ὃφρα ἴδῃ Μενέλαον ἀρήϊον, Ἀτρεὺς υἱόν, 195
 ὃν τις ὀϊστεύσας ἔβαλεν τόξων εὖ εἰδὼς
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.
 ὦς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,

βῆ δ' ἵεναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν 200
 ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

Machaon is found, and dresses the wound of Menelaos.

Ὅρος, Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,
 ὄφρα ἴδῃ Μενέλαον ἀρήϊον, ἀρχὸν Ἀχαιῶν, 205
 ὃν τις οἰστεύσας ἔβαλεν τόξων εὖ εἰδὼς
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.

ὦς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
 βὰν δ' ἵεναι καθ' ὁμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι ξανθὸς Μενέλαος 210
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
 κυκλός', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγχοι.
 λύσε δέ οἱ ζωστήρα παναίολον ἥδ' ὑπένερθε 215
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πάσσε, τά οἳ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

*Meanwhile, for the Trojans have renewed the combat, Agamemnon
 exhorts the leaders of the Greeks.*

Ὅφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἳ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
 Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,

οὐδὲ καταπτύσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειρατῖδαο·
 τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν
 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα. 230
 αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.

He encourages the zealous,

Καί ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
 Ἄργεῖοι, μὴ πώ τι μεθίετε θούριδος ἀλκῆς·
 οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσειτ' ἄρωγός, 235
 ἀλλ' οἳ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἢ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.

and upbraids the sluggish.

Οὓς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικεῖσκε χολωτοῖσιν ἐπέεσσιν·
 Ἄργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε;
 τίφθ' οὕτως ἔστητε τεθηπότες ἥύτε νεβροί,
 αἷ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσai,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
 ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
 ἢ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 εἰρύατ' εὐπρυμνοὶ, πολιῆς ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ', αἷ κ' ὑμῖν ὑπέρσχη χεῖρα Κρονίων;

Ὡς ὃ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν· 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 οἱ δ' ἄμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἵκελος ἀλκὴν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχλοισιν·

Exhorting single leaders, he comes first to Idomeneus ;

Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων
 ἡμὲν ἐνὶ πτολέμφῳ ἦδ' ἁλλοίῳ ἐπὶ ἔργῳ
 ἦδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῇρι κέρωνται. 260
 εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
 ἔστηχ', ὥς περ ἐμοί, πῖέειν, ὅτε θυμὸς ἀνώγη.
 ἄλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὐχεται εἶναι.

Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ἦῤδα· 265
 Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 ἄλλ' ἄλλους ὥτρυνε κάρη κομόωντας Ἀχαιούς,
 ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὄρκι' ἔχευαν
 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κῆδε' ὀπίσσω 270
 ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.

next, to the Ajaces ;

Ὡς ἔφατ' Ἀτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ.
 ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.

ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἄνευθεν ἐόντι μελάντερον ἥϊτε πίσσα
 φαίνεται' ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,
 ῥίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·
 τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280
 δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
 κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 σφῶϊ μὲν (οὐ γὰρ ἔοικ' ὀτρυνέμεν) οὐ τι κελεύω·
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος. 290
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περβομένη τε.

next, to Nestor;

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δέ μετ' ἄλλους.
 ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὗς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
 Αἴμονα τε κρείοντα Βίαντά τε, ποῖμένα λαῶν.
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσε,
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 ἱππεύσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοῦς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὀμίλῳ·

Μηδέ τις ἱπποσύνη τε καὶ ἡνωρέηφι πεποιθὼς
οἶος πρόθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὔτω.
ὧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.

ᾠς ὁ γέρον ὠτρυνε πάλαι πολέμων εὖ εἰδώς. 310
καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ᾠ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.
ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις 315
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
Ἀτρεΐδη, μάλα μὲν τοι ἐγὼν ἐθέλωμι καὶ αὐτὸς
ὥς ἔμεν, ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
εἰ τότε κούρος ἔα, νῦν αὐτὲ με γῆρας ὀπάξει.
ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμείο
ὀπλότεροι γεγάασι πεποίθασιν τε βίηφιν. 325

next, to Menestheus,

ᾠς ἔφατ', Ἀτρεΐδης δὲ παρῳήχετο γηθόσυνος κῆρ.
εὐρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον
ἔσταότ', ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς.

and to Odysseus,

Αὐτὰρ ὁ πλησίον ἐσθήκει πολύμητις Ὀδυσσεύς,
 πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335
 τοὺς δὲ ἰδὼν νεΐκεσσαν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 ὦ νιὲ Πετεῶο, διοτρεφέος βασιλῆος,
 καὶ σύ, κακοῖσι δόλοισι κεκασμένη, κερδαλεόφρον,
 τίπτε καταπτῶσσοντες ἀφέστατε, μίμνετε δ' ἄλλους; 340
 σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἐόντας
 ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι.
 πρῶτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
 ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα 345
 οἴνου πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·
 νῦν δὲ φίλως χ' ὀρώωτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ.

who resents Agamemnon's rebuke.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 Ἀτρεΐδη, ποῖόν σε ἔπος φύγην ἕρκος ὀδόντων. 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὅππότε Ἀχαιοὶ
 Τρῶσιν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν ἄρῃα;
 ὄψεαι, ἦν ἐθέλῃσθα, καὶ αἶ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μινύεντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις. 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
ὡς γνῶ χωρόμενοιο· πάλιν δ' ὃ γε λάζετο μῦθον·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
οὔτε σε νεικείω περιώσιον οὔτε κελεύω·
οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
ἦπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.
ἄλλ' ἴθι, ταῦτα δ' ὀπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.

*He reproves Diomedes for want of zeal, and bids him imitate the
example of his father Tydeus,*

ᾧς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
εὔρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα, 365
ἑσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι·
πὰρ δέ οἱ ἐστήκει Σθένελος, Καπαηνῆϊος υἱός.
καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ᾧ μοι, Τυδέος υἱὲ δαΐφρονος, ἵπποδάμοιο, 370
τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;
οὐ μὲν Τυδεΐ γ' ὧδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι,
ὡς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
ἤντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375

whose exploits he recounts at length.

Ἥ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
ξείνος ἅμ' ἀντιθέφ Πολυνείκει, λαὸν ἀγείρων.
οἱ δὲ τότε ἑστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
καὶ ῥα μάλα λίσσοντο δόμεν κλειτούς ἐπικούρους.
οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὡς ἐκέλευον· 380

ἄλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἱ δ' ἐπεὶ οὖν ᾤχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποῖην,
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στεῖλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκληείης.
 ἔνθ' οὐδὲ ξεῖνός περ ἔων ἵππηλάτα Τυδεὺς
 τάρβει, μῶνος ἔων πολέσιν μετὰ Καδμείοισιν,
 ἄλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥηϊδίως· τοίη οἱ ἐπὶ ῥόθος ἦεν Ἀθήνη. 390
 οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἵππων,
 ἄψ' ἀναερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
 υἱὸς τ' Αὐτοφόνιοιο, μενεπτόλεμος Πολυφόντης. 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
 πάντας ἔπεφν', ἓνα δ' οἶον ἔει οἰκόνδε νέεσθαι·
 Μαῖον' ἄρα προέηκε θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἄλλὰ τὸν υἱὸν
 γείνατο εἰς χέρεια μάχῃ, ἀγορῇ δέ τ' ἀμείνω. 400
 Ὡς φάτο, τὸν δ' οὐ τι προσέφη Διομήδης
 αἰδεσθεῖς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·

Sithenelos repels Agamemnon's imputations.

Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι· 405
 ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἑπταπύλοιο
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·

κείνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ. 410

But Diomedes justifies Agamemnon's reproof, in view of its motive, though it fall upon himself.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
ὀτρύνοντι μάχεσθαι ἐϋκνήμιδας Ἀχαιοὺς·
τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
Τρῶας δηώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ἥ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος 420
ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

The advance of the two armies is now described.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κύμα θαλάσσης
ὄρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·
πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
κυρτὸν ἐὼν κορυφούται, ἀποπτύει δ' ἄλδος ἄχνην·
ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν (οὐδέ κε φαίης
τόσσον λαὸν ἐπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν) 430
συγῇ δευδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
Τρῶες δ', ὥς τ' οἶες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

μυρίαι ἐσθήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἄζηχες μεμακυῖαι, ἀκούουσαι ὅπα ἀρνῶν, 435
 ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολὺκλητοι δ' ἔσαν ἄνδρες.

The Trojans are led by Ares; the Greeks by Athena.

᾽Ωρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα, 440
 Ἄρεος ἀνδροφόνιοι κασιγνήτη ἐτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἥ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

The combat begins and results unfavorably for the Trojans.

Οἱ δ' ὅτε δῆ ρ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,
 σὺν ρ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' αἶμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρῶι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 • ἐς μισγῶγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων, κίλῃς ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δούπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὡς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

The slaughter is begun by Antilochos, the son of Nestor,

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·

τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω 460
 αἶχμῃ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 ἥριπε δ' ὥς ὅτε πύργος ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἄρχος Ἀβάντων·
 ἔλκε δ' ὑπ' ἐκ βελέων, λελημένος ὄφρα τάχιστα 465
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὄρμή.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκῆρεϊ, λῦσε δέ γυῖα.
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
 ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἀνδρ' ἐδνοπάλιζεν.

and continued by Ajax, son of Telamon,

Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἠΐθεον θαλερόν, Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδθηθεν κατιούσα παρ' ὄχθησιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ιδέσθαι.
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βύαλε στῆθος παρὰ μαζὸν 480
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἐγχος
 ἦλθεν· ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν αἰγειρος ὥς,
 ἥ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη
 λείη, ἀτὰρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθωνὶ σιδήρῳ 485
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·

ἡ μὲν τ' ἄζομένη κεῖται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής. τοῦ δ' Ἀντιφος αἰολοθώρηξ
 Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξείῳ δουρί. 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεὺς ἐσθλὸν ἐταῖρον,
 βεβλήκει βουβῶνα νέκυν ἐτέρωσ' ἐρύοντα·
 ἥριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.

and by Odysseus,

Τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ, 495
 στή δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρί φαεινῷ
 ἀμφὶ ἑ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκῶντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε παρ' ἵππων ὠκειάων. 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ
 κόρσῃ· ἥ δ' ἐτέρωιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψε.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ· 505
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολλὴν προτέρω. νεμέσθη δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρῶεσσι δὲ κέκλετ' αὔσας.

until the Trojans are rallied by Apollo.

Ὅρνυσθ' ἱππόδαμοι Τρῶες, μῆδ' εἴκετε χάρμης
 Ἀργεῖοις, ἐπεὶ οὐ σφί λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.

οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἡῦκομοιο,
 μάρνεται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμάλγέα πέσσει.
 Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὥρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
 ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.
 Ἐνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε.
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκριέντι
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει· 520
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς
 ἄχρῃς ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίησι
 κάππεσεν ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνείων· ὁ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ
 Πείροος· εὗτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψε.

The book closes with the slaughter of Peiroos, chief of the Thracians.

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χαλκός.
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 τῷ δ' γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσσε· περίστησαν γὰρ ἐταῖροι
 Θρηήικες ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἐ μέγαν περ εόντα καὶ ἴφθιμον καὶ ἀγαυὸν
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη. 535
 ὥς τῷ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
 ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
ὃς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὄξεϊ χαλκῷ 540
δινεύοι κατὰ μέσσον ἄγοι δέ ἐ Παλλὰς Ἀθήνη
χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

THE ILIAD.

BOOK V.

Athena endues Diomedes with might, and sends him into the fray.

Ἐνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ' ὀπωρινῷ ἐναλίκιον, ὅς τε μάλιστα 5
λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο.
τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,
ὦρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.

Phegeus falls, and Idaios flees before him.

Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἦστην, 10
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·
τῷ μὲν ἀφ' ἵπποιϊν, ὃ δ' ἀπὸ χθονὸς ὠρνυτο πεζός.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεὺς ῥα πρότερος προῖε δολιχόσκιον ἔγχος· 15
Τυδεΐδew δ' ὑπὲρ ὤμον ἀριστερὸν ἤλυθ' ἀκωκῇ
ἔγχος, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστερος ὠρνυτο χαλκῷ
Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρός,
ἀλλ' ἔβαλε στῆθος μεταμάξιον, ὥσε δ' ἀφ' ἵππων.
Ἰδαῖος δ' ἀπόρουσε λιπῶν περικαλλέα δῖφρον, 20

οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' Ἕφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.
ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
δῶκεν ἐταίροισιν κατὰγειν κοίλας ἐπὶ νῆας.

25

Athena next persuades Ares to retire from the fray.

Τρῶες δὲ μεγάλθυμοι ἐπεὶ ἴδον υἱὲ Δάρητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θούρον Ἄρηα·
Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα,
οὐκ ἂν δὴ Τρῶας μὲν εὔσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ;
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.

30

The Trojans retire, and many are slain: Odios,

ὦς εἰποῦσα μάχης ἐξήγαγε θούρον Ἄρηα.
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἄρχον Ἀλιζώνων, Ὀδίου μέγαν, ἔκβαλε δίφρου·
πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
[δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]

35

40

Phaistos and Scamandrios,

Ἴδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱὸν
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.

τὸν μὲν ἄρ' Ἰδομενεὺς δουρὶ κλυτὸς ἔγχεϊ μακρῷ 45
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὤμον·

ἤριπε δ' ἐξ ὀχέων, στυγερός δ' ἄρα μιν σκότος εἶλε.

Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης 50
Ἀτρείδης Μενέλαος ἔλ' ἔγχεϊ ὀξυόεντι,

ἐσθλὸν θηρητῆρα· δίδαξε γάρ Ἀρτεμις αὐτὴ
βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὖρεσιν ὕλη.

ἄλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
οὐδὲ ἐκφβολίαι, ἦσιν τὸ πρὶν γ' ἐκέκαστο·

ἀλλὰ μιν Ἀτρείδης δουρὶ κλειτὸς Μενέλαος 55
πρόσθεν ἔθεν φεύγοντα μετάφρενον οὐτασε δουρί.

[ὥμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.]

ἤριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Phereclos,

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν
'Αρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·

ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας ἔτας
ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο

οἳ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.
τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, 65
βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διὰ πρὸ

ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.

γυνὴ δ' ἔριπ' οἰμώξας, θάνατος δὲ μιν ἀμφεκάλυψε.

Pedaios,

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
ὃς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε διὰ Θεανῶν 70

ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φ.
 τὸν μὲν Φυλείδης δουρὶ κλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξείῃ δουρί·
 ἀντικρὺ δ' ἂν' ὀδοντας ὑπὸ γλώσσαν τάμε χαλκός.
 ἤριπε δ' ἐν κονίῃς, ψυχρὸν δ' ἔλε χαλκὸν ὁδοῦσιν. 75

Hyphsenor.

Εὐρύπυλος δ' Εὐαίμονιδης Ὑψήνορα δῖον,
 υἱὸν ὑπερθύμου Δολοπίλου, ὃς ῥα Σκαμάνδρῳ
 ἄρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ,
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον 80
 φασγάνῳ αἵξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Diomede signalizes himself beyond all others in the slaughter of the Trojans.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμινην·
 Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετεῖη, 85
 ἢ ἐμετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς·
 θῦνε γὰρ ἄμ-πεδίον ποταμῷ πλήθοντι ἐοικῶς
 χειμάρρῳ, ὃς τ' ὤκα ῥέων ἐκέδασσε γεφύρας.
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐερμέναι ἰσχανόωσιν,
 οὐτ' ἄρα ἔρκεα ἰσχει ἁλῶάν ἐριθηλέων, 90
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
 ὥς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἑόντες.

He is wounded by Pandaros,

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
 θύνοντ' ἄμ πεδίου, πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἶψ' ἐπὶ Τυδείδῃ ἐτιταίνετο καμπύλα τόξα,
 καὶ βάλ' ἐπαΐσσοντα τυχῶν κατὰ δεξιὸν ὦμον,
 θώρηκος γύαλον, διὰ δ' ἔπτατο πικρὸς οἷστός·
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100
 τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·

Ὅρνυσθε Τρῶες μεγάλθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι
 δῆθ' ἀνσχίσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 ὦρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν. 105

Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὦκὺ δάμασσεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
 ἔστη, καὶ Σθέnelον προσέφη, Καπανηΐον υἱόν·

Ὅρσο πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
 ὄφρα μοι ἐξ ὅμοιο ἐρύσσης πικρὸν οἷστόν. 110

Ὡς ἄρ' ἔφη, Σθέnelος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
 παρ δὲ στάς βέλος ὦκὺ διαμπερές ἐξέρυσ' ὦμον.
 αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 δῆ τότε' ἔπειτ' ἠρᾶτο βοήν ἀγαθὸς Διομήδης·

*but, on prayer to Athena, is miraculously restored, and enters the
 combat with new fury.*

Κλυθί μεν αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη, 115
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δηῖψ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι Ἀθήνη·
 δὸς δέ τέ μ' ἀνδρα ἐλεῖν καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,
 ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησι
 δηρὸν ἔτ' ὕψεσθαι λαμπρὸν φάος ἡέλιοιο. 120

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν·
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·

Θαρσῶν νῦν Διόμηδες ἐπὶ Τρώεσσι μάχεσθαι·
 ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125
 ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵππότης Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἅπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
 ὄφρ' εὖ γινώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
 μή τι σὺ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῷ.

Ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 Τυδείδης δ' ἐξαυτὶς ἰὼν προμάχοισιν ἐμίχθη·
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
 ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀτρεσσὶ
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσσει·
 τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται· 140
 αἶ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 ὥς μεμαῶς Τρώεσσι μύγῃ κρατερὸς Διομήδης.

*He slays Astynoos and Hypeiron, Xanthos and Thoos, Echemmon
 and Chromios.*

Ἐνθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν,
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῇρεϊ δουρί, 145
 τὸν δ' ἕτερον ξίφει μεγάλῳ κληῖδα παρ' ὤμον
 πλῆξ', ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν ἠδ' ἀπὸ νώτου.

τοὺς μὲν ἔασ' ὁ δ' Ἀβαντα μετώχετο καὶ Πολύιδον,
 υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος,
 τοῖς οὐκ ἔρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους, 150
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε.
 βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱε,
 ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὃ γε τοὺς ἐνάριξε, φίλον δ' ἐξάλυντο θυμὸν 155
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶντε μάχης ἐκ νοστήσαντε
 δέξατο· χηρωσται δὲ διὰ κτήσιν दातेόντο.

Ἔνθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο,
 εἰν ἐνὶ δίδρωι ἔοντας, Ἐχέμμονά τε Χρομίον τε. 160
 ὥς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄξῃ
 πόρτιος ἢ βοός, ξύλοχον κάτα βοσκομενάων,
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

*Aeneas comes to the rescue, first calling on Pandaros to explain why
 he does not meet Diomedes.*

Τὸν δ' ἶδεν Αἰνείας ἀλαπάξοντα στίχας ἀνδρῶν,
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 εὖρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
 στή δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἤυδα· 170

Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἴστοι
 καὶ κλέος, ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ;
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος Διὶ χεῖρας ἀνασχών,

ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε 175
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.
 εἰ μὴ τις θεός ἐστι κοτεσσάμενος Τρώεσσιν,
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπι μῆνις.

Pandarus describes how he has recently wounded Diomede; but cannot engage in hand-to-hand combat with him, for lack of a chariot.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεία, Τρώων βουλευφόρε χαλκοχιτώνων, 180
 Τυδείδῃ μιν ἐγὼ γε δαΐφρονι πάντα ἔϊσκω,
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.
 εἰ δ' ὃ γ' ἀνὴρ, ὃν φημι, δαΐφρων Τυδέος υἱός,
 οὐχ ὃ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
 ἔστηκ' ἀθανάτων νεφέλῃ εἰλυμένος ὦμος,
 ὃς τούτου βέλος ὥκν' κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλλον ὦμον
 δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο·
 καὶ μιν ἐγὼ γ' ἐφάμην Ἀἰδωνῇ προΐάνψειν, 190
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοθήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαλὴν·
 ἀλλὰ πού ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχές· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δὲ σφιν ἐκάστω δίζυγες ἵπποι 195
 ἐστᾶσι κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμῖνας· 200

ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἐμελλον ὀνήσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροισιν
 ἀτρεκές αἶμ' ἔσσευα βαλὼν, ἥγειρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἡματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἡγεόμην Τρώεσσι φέρων χάριν Ἑκτορι δίφ.
 εἰ δέ κε νοστήσω καὶ ἐσόνφομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμείο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαιινῶ ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.

Aeneas induces Pandaros to mount his chariot, and the two heroes advance against Diomedes.

Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἦῤδα·
 μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχσεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 οἶοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἠδὲ φέβεσθαι·
 τῶ καὶ νῶϊ πόλινδε σαώσετον, εἴ περ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδῃ κῦδος ὀρέξῃ. 225
 ἀλλ' ἄγε νῦν μᾶστιγα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
 ἦε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεῖα, σὺ μὲν αὐτὸς ἔχ' ἥνια καὶ τεῶ ἵππῳ· 230
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλῳ ἄρμα
 οἴσεται, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
 μὴ τῷ μὲν δείσαντε μαθήσεται, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο τεὸν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαίξας μεγαθύμου Τυδέος υἱὸς 235
 αὐτῷ τε κτεῖνῃ καὶ ἐλάσσει μώνυχας ἵππους,
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπίοντα δεδέξομαι ὅξείῃ δουρί.

Sthenelos warns Diomedes not to encounter two such mighty chiefs.

Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους. 240
 τοὺς δὲ ἶδε Σθένης, Καπανηῖος ἀγλαὸς υἱός,
 αἰψὰ δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα·

Τυδεΐδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὁρώ κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνεῖας δ' υἱὸς μεγαλήτορος Ἀχγίσαιο
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω
 θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης. 250

But the hero repels the warning, and gives his esquire directions concerning the immortal steeds which he expects to capture.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω·

οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς 255
 ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἐᾷ Παλλὰς Ἀθήνη.
 τούτῳ δ' οὐ πάλιν αὐτὶς ἀπολίσετον ὠκέες ἵπποι
 ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἀμφοτέρῳ κτείνειαι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τεινας·
 Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
 τῆς γάρ τοι γενεῆς, ἥς Τρωῖ περ εὐρύοπα Ζεὺς 265
 δῶχ' υἱὸς ποιμήν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων, ὅσσοι ἔασιν ὑπ' ἡῷ τ' ἡέλιόν τε.
 τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
 λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 τῶν οἱ ἔξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
 τῷ δὲ δὺ' Αἰνεία δῶκεν, μῆστωρε φόβοιο.
 εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.

Pandaros begins the combat by discharging his spear, but without effect.

ὦς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·

Καρτερόθυμε, δαΐφρον, ἀγανοῦ Τυδέος υἱέ·
 ἢ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς δῖστος·
 νῦν αὖτ' ἐγχείῃ πειράσομαι, αἶ κε τύχωμι.

Ἦ ῥα, καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος, 280
καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διὰ πρὸ
αἰχμὴ χαλκείῃ πταμένη θώρηκι πελάσθη.
τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·

Βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὅτω
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας. 285

Diomedes slays Pandaros and disables Aeneas, who is rescued by Aphrodite.

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
ἥμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' ὅτω
πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἡ ἔτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.

Ὡς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290
ρίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἰχμὴ δ' ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.
ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
αἰόλα, παμφανόωντα, παρέτρεσσαν δέ οἱ ἵπποι 295
ώκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνεΐας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
δείσας μὴ πως οἱ ἐρυσάιατο νεκρὸν Ἀχαιοί.
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὴ πεποιθώς,
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔτισεν 300
τὸν κτάμεναι μεμαώς, ὅς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης, μέγα ἔργον, δ' οὐ δύο γ' ἄνδρε φέροιεν,
οἷοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.
τῷ βάλεν Αἰνεΐαιο κατ' ἰσχίον, ἔνθα τε μηρὸς 305
ἰσχύϊ ἐνστρέφεται, κοτύλην δὲ τέ μιν καλέουσι·

θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥήξε τένοντε·
 ὥσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὃ γ' ἦρωσ
 ἔστη γυνὴ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ
 γαίης· ἀμφὶ δέ ὅσσε κελαινὴ νύξ ἐκάλυψε. 310

Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·
 ἀμφὶ δ' ἐὼν φίλον υἷον ἐχεύατο πῆχχε λευκῶ,
 πρόσθε δέ οἱ πέπλοιο φαινοῦ πτύγμ' ἐκάλυψεν, 315
 ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπῶλον
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

*Sthenelos possesses himself of Aeneas's steeds, sends them to the ships,
 and returns to Diomedes, who pursues and wounds Aphrodite.*

Ἡ μὲν ἐὼν φίλον υἷον ὑπεξέφερεν πολέμοιο·
 οὐδ' υἷος Καπανῆος ἐλήθετο συνθεσιῶν
 τάων, ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης· 320
 ἀλλ' ὃ γε τοὺς μὲν ἐοὺς ἠρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
 Αἰνείαιο δ' ἐπαῖξας καλλίτριχας ἵππους
 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
 δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
 τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἦρωσ
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,
 αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους
 ἐμμεμαῶς· ὁ δὲ Κύπριν ἐπ' ὄχετο νηλεῖ χαλκῷ, 330
 γιγνώσκων ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεῶν
 τάων, αἰ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὗτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυώ.

ἄλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὁμίλον ὀπάζων,
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335
 ἄκρην οὐτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὑπερ θέναρος. ῥέε δ' ἄμβροτον αἶμα θεοῖο,
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340
 οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.

The goddess lets Aeneas fall, who is rescued by Apollo, while Aphrodite, under the taunts of Diomedes, is led away by Iris to Ares.

Ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν.
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων
 κυανὴν νεφέλῃ, μή τις Δαναῶν ταχὺπώλων 345
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν αὔσε βοὴν ἀγαθὸς Διομήδης·

Εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·
 ἦ οὐχ ἄλῃς ὅττι γυναικας ἀνάλκιδας ἡπεροπεύεις;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἦ τέ σ' ὁτῶ 350
 ῥυγήσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι.

Ὡς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴννεμος ἔξαγ' ὁμίλου
 ἀχθομένην ὀδύνῃσι· μελαινετο δὲ χροὰ καλόν.
 εὖρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρον Ἄρῃα 355
 ἦμενον. ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ.
 ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·

Ares lends Aphrodite his steeds, which, Iris being charioteer, convey her to her mother, Dione.

Φῖλε κασίγνητε, κόμισαί τέ με δὸς δέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστί. 360
 λήν ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ,
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.

ὦς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
 ἡ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ.
 πὰρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσὶ, 365
 μᾶστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
 αἰψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον.
 ἔνθ' ἵππους ἔστησε ποδὴννεμος ὠκέα Ἴρις
 λύσας' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ'.
 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, 370
 μητρὸς ἐῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν.
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Dione, having heard the cause of her daughter's distress, comforts her by recounting other deities who have experienced humiliation at the hands of mortals : Ares, Hera, Hades.

Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιῶνων
 μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;

Τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτη· 375
 οὐτά με Τυδεὸς υἱός, ὑπέρθυμος Διομήδης,
 οὔνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,
 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται. 380

Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, δῖα θεάων·

τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο κηδομένη περ.
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 τλῇ μὲν Ἄρης, ὅτε μιν Ὀτος κρατερός τ' Ἐφιάλτης, 385
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·
 χαλκῆφ δ' ἐν κεράμφω δέδετο τρισκαίδεκα μῆνας,
 καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυιή, περικαλλῆς Ἡερίβοια,
 Ἑρμῆα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 τλῇ δ' Ἥρη, ὅτε μιν κρατερός παῖς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἷσθ' ἰσχυρῶ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 τλῇ δ' Ἀτῆς ἐν τοῖσι πελώριος ὤκν' οἷσθον, 395
 εὐτέ μιν οὐτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἄχέων, ὀδύνῃσι πεπαρμένος· αὐτὰρ οἷστος
 ὦμφ' ἐνὶ στιβαρῶ ἡλήλατο, κῆδε δὲ θυμόν. 400
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω
 ἡέεσατ'· οὐ μὲν γάρ τι καταθνητός, γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθρετ' αἷσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.

*She explains that the present assault was instigated by Athena, and
 heals her daughter's wound.*

Σοὶ δ' ἐπὶ τοῦτον ἀνήκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νῆπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδεὸς υἱός,
 ὅττι μάλ' οὐ δηναιὸς ὃς ἀθανάτοισι μάχεται,
 οὐδέ τι μιν παῖδες ποτὶ γούνασι παππάζουσιν

ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.
 τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστι, 410
 φραξέσθω μὴ τίς οἱ ἀμείνων σεῖο μάχηται,
 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστήνη,
 ἐκ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμῃ ἄλοχος Διομήδεος ἵπποδάμοιο. 415
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Athena and Hera banter Zeus upon Aphrodite's discomfiture,

Αἰ δ' αὖτ' εἰσορώσσαι Ἀθηναίη τε καὶ Ἥρῃ
 κερτομοῖς ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420
 Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνιείσα
 Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαυλ' ἐφίλησε,
 τῶν τινα καρρῆζουσα Ἀχαιϊάδων ἐνπέπλων
 πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν. 425
 Ὡς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσῇν Ἀφροδίτην·

who counsels Aphrodite to leave war to Ares and Athena.

Οὐ τοι, τέκνον ἐμὸν, δέδοται πολεμῆϊα ἔργα,
 ἀλλὰ σύ γ' ἡμερόεντα μετέρχεο ἔργα γάμοιο,
 ταῦτα δ' Ἀρῇ θεῷ καὶ Ἀθήνῃ πάντα μελήσει. 430

Diomedes attacks Aeneas, now under the protection of Apollo, but is repelled by the god with savage warning.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Αἰνεΐα δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,

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 τλῇ δ' Ἥρῃ, ὅτε μιν κρατερὸς πάϊς Ἀμφιτρύωνος
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*She explains that the present assault was instigated by Athena, and
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Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Αἰνεία δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,

γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
 ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἔτετο δ' αἰεὶ
 Αἰνεῖαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
 τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·

Φράζεο, Τυδεΐδῃ, καὶ χάζεο, μηδὲ θεοῖσιν 440
 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φύλον ὁμοῖον
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.

Ὡς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω
 μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.
 Αἰνεῖαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445
 Περγάμφῃ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·
 ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
 ἐν μεγάλῃ ἀδύτῃ ἀκέοντό τε κύδαινό τε.

*Having driven back Diomedes, Apollo sets a phantom-Aeneas among
 the combatants, and incites Ares to re-enter the combat,*

Αὐτὰρ ὁ εἶδων τεύξ' ἀργυρότοξος Ἀπόλλων
 αὐτῷ τ' Αἰνείᾳ ἵκελον καὶ τεύχεσι τοῖον, 450
 ἀμφὶ δ' ἄρ' εἰδῶλφ Τρῶες καὶ δῖοι Ἀχαιοὶ
 δήρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
 ἀσπίδας εὐκύκλους λαισιγυῖά τε πτερόεντα.
 δὴ τότε θούρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·

Ἄρες, Ἄρες βροτολουργέ, μαιφόνε, τειχεσιπλῆτα, 455
 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθὼν
 Τυδεΐδην, δς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
 Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.

who re-animates the Trojans.

ὦς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμφ ἄκρη, 460
Τρῶας δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθὼν
εἰδόμενος Ἀκάμαντι θεῷ, ἡγήτορι Θρηκῶν·
νιάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·

ὦ νιῖς Πριάμοιο, διοτρεφέος βασιλῆος,
ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465
ἢ εἰς ὃ κεν ἀμφὶ πύλης εὖ ποιητῆσι μάχωνται;
κεῖται ἀνὴρ, ὃν τ' ἴσον ἐτίομεν Ἑκτορι δίφ,
Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαιο.
ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον.

ὦς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470
ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον·

Sarpedon reproaches Hector, contrasting his remissness with his own sacrifices and courage.

Ἑκτορ, πῇ δὴ τοι μένος οἴχεται, δὲ πρὶν ἔχεσκες;
φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἢδ' ἐπικούρων
οἷος σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.
τῶν νῦν οὐ τιν' ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
ἀλλὰ καταπτώσσουσι κύνες ὥς ἀμφὶ λέοντα·
ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπικούροι ἔνειμεν.
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω·
τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἔπι δινήεντι,
ἔνθ' ἄλοχόν τε φίλῃν ἔλιπον καὶ νήπιον υἱόν, 480
καὶ δὲ κτήματα πολλά, τὰ τ' ἔλδεται, ὅς κ' ἐπιδευής.
ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
ἀνδρὶ μαχῆσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,
οἷον κ' ἡ ἐφύοιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·

τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσι.
 μή πως, ὡς ἀψῖσι λίνου ἀλόντε πανάγρου,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γέννησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.
 σοὶ δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
 ἀρχοὺς λισσομένῃ τηλεκλειτῶν ἐπικούρων
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.

*Hector feels the reproach, enters again the combat, and rallies the
 Trojans.*

Ὡς φάτο Σαρπηδών, δάκε δὲ φρένας Ἑκτορι μῦθος.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ἔχχετο πάντη, 495
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 κρίνη ἐπενγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·
 αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κονισάλφ, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 ἅψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες· 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρουν. ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχη Τρώεσσιν ἀρήγων,
 πάντοσ' ἐποιοχόμενος· τοῦ δ' ἐκραΐαιεν ἐφετμάς
 Φοῖβου Ἀπόλλωνος χρυσασόρου, ὅς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἴδε Παλλὰδ' Ἀθήνην 510
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.

Αὐτὸς δ' Αἰνεΐαν μάλα πίνονος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνεΐας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι.
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολογὸς Ἑρις τ' ἄμοτον μεμαυῖα.

*On the other hand, the leaders of the Greeks, the Ajaces, Odysseus,
 and Diomede, rally their men.*

Τοὺς δ' Αἴαντε δῶκα καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἃς τε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσι
 ἀτρέμας, ὅφρ' εὐδῇσι μένος Βορέας καὶ ἄλλων
 ζαχρειῶν ἀνέμων, οἳ τε νέφεα σκιάοντα 525
 πνοιῇσιν λιγυρῇσι διασκιδνᾷσιν ἀέντες·
 ὧς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.

Agamemnon exhorts the host, and slays Deïkoon.

Ἀτρεΐδης δ' ἂν' ὄμιλον ἐφοῖτα πολλὰ κελεύων·
 ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ' ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας. 530
 αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἢ ἐπέφανται·
 φευγόντων δ' οὔτ' ἄρ' κλέος ὄρνυται οὔτε τις ἀλκή.
 Ἥ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνεΐω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι 535
 τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 ἡ δ' οὐκ ἔγχος ἔρυτο, διὰ πρὸ δὲ εἴσατο χαλκός,
 νειαιρῇ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Aeneas slays Krethon and Orsilochos.

Ἐνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 νῆε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε.
 τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὃς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης, 545
 ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε μάχης εὖ εἰδότε πάσης.
 τῷ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀρείοισιν ἐπέσθην,
 τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 ἀρνυμένῳ· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷῳ τῷ γε λέοντε δύω ὄρεος κορυφῇσιν
 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τῷ μὲν ἄρ' ἀρπάζουτε βόας καὶ ἵφια μῆλα
 σταθμοὺς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξείῃ χαλκῷ·
 τοίῳ τὼ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
 καππεσέτην, ἐλάττησιν εἰκότες ὑψηλῇσι. 560

Pity at their fate touches Menelaos, and he seeks, aided by Antilochos, to avenge them.

Τῷ δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
 σείων ἐγχείην· τοῦ δ' ὥτρυνεν μένος Ἄρης,

τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείας δαμείῃ.
 τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 565
 βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνείας δ' οὐ μείνε θοός περ ἔων πολεμιστής,
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἐταίρων,
 αὐτῶ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην. 575
 Ἔνθα Πυλαιομένεα ἐλέτην ἀτάλαντον Ἄρηϊ,
 ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστῶν·
 τὸν μὲν ἄρ' Ἀτρείδης δουρὶ κλειτὸς Μενέλαος
 ἐσταότ' ἔγχεϊ νύξε κατὰ κληῖδα τυχήσας·
 Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα, 580
 ἐσθλὸν Ἀτυμνιάδην (ὃ δ' ὑπέστρεφε μώνυχας ἵππους)
 χερμαδίφ' ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
 ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
 Ἀντίλοχος δ' ἄρ' ἐπαῖξας ξίφει ἤλασε κόρσην·
 αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμὸν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει, τύχε γάρ ῥ' ἀμάθοιο βαθείης,
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλλον ἐν κονίῃσι,
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.

This brings Hector into the fray. He is attended by Ares; and the Greeks, including Diomedes, shrink back,

Τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς 590
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες

κρατεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι· Ἐνυώ,
 ἥ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηϊοτήτος,
 Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα,
 φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἔκτορος, ἄλλοτ' ὀπισθε. 595

Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόφῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ. 600

ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἔκτορα δῖον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λουγὸν ἀμύνει·
 καὶ νῦν οἱ πάρα κεῖνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
 εἴκετε, μὴδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.

ὦς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἔκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 εἷν ἐνὶ δίφρῳ ἔοντε, Μενέσθην Ἀγχιάλόν τε.

*except Ajax, son of Telamon, who slays Amphiös, and strives
 to despoil his corpse.*

Τὸ δὲ πεσόντ' ἔλεσε μέγας Τελαμώνιος Αἴας. 610
 στή δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφίον, Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ
 ναῖε πολυκτῆμων πολυλήϊος. ἀλλὰ ἐ μοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμῳ τε καὶ ἰλίας.
 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
 νεαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχεναν

ὄξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
 αὐτὰρ ὁ λάξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
 δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἳ ἔ μέγαν περ ἔοντα καὶ ἴφθιμον καὶ ἀγανὸν 625
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
 Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τληπόλεμον δ' Ἑρακλεΐδην, ἧῶν τε μέγαν τε,
 ὥρσεν ἐπ' ἀντιθέφ Σαρπηδόνι μοῖρα κραταιή.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

Tlepoletos challenges Sarpedon to single combat.

Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἔοντι μάχης ἀδαήμονι φωτί;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
 ἀλλ' οἷόν τινα φασι βίην Ἑρακληεῖην
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα,
 ὅς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Δαομέδοντος, 640
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἴλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν οἶομαι ἄλκαρ ἔσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀἶδαο περήσειν.

Sarpedon replies, the spears are discharged at the same moment, and the challenger falls.

Τὸν δ' αὖ Σαρπηδών, Λυκίων ἀγός, ἀντίον ἤυδα·
 Τληπόλεμ' ἦ τοι κείνος ἀπώλεσεν Ἴλιον ἱρήν
 ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε·
 σοὶ δ' ἐγὼ ἐνθάδε φημι φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ.
 Ὡς φάτο Σαρπηδών, ὃ δ' ἀνέσχετο μέλινον ἔγχος 655
 Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· ὃ μὲν βάλεν αὐχένα μέσσου
 Σαρπηδών, αἰχμὴ δὲ διαμπερές ἦλθ' ἀλεγεινὴ·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.
 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρ' μακρῶ 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὅστέφ' ἐγχιμφθεῖσα, πατὴρ δ' ἔτι λουγὸν ἄμυνεν.

While his companions are carrying off the grievously wounded Sarpedon, Odysseus slays many of the Lykians,

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 ἐλκόμενον. τὸ μὲν οὖν τις ἐπεφράσατ' οὐδ' ἐνόησε, 665
 μηροῦ ἐξερύσαι δόρυ μέλινον, ὄφρ' ἐπιβαλὴ,
 σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ· 670

μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἢ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῇ μεγάλῃτορι μόρσιμον ἦεν
 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὃξεί χαλκῷ. 675
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἔνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.

but is checked by Hector, who, seconded by Ares, slays many of the Greeks, and forces them, stubbornly resisting, toward the ships.

Καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε διὸς Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὃξὺ νόησε μέγας κορυθαίολος Ἔκτωρ. 680
 βῆ δέ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιώντι
 Σαρπηδών, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπε·

Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσης
 κείσθαι, ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγὼ γε
 νοστήσας οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 εὐφρανεῖν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.

Ὡς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,
 ἀλλὰ παρήϊξεν λεληθμένος ὄφρα τάχιστα 690
 ὤσαιτ' Ἀργεῖους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἑταῖροι
 εἶσαν ὑπ' αἰγιοόχοιο Διὸς περικαλλείῃ φηγῷ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος. 695
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·

αὐτῖς δ' ἐμπνύνθη, περὶ δὲ πνοιὴ βορέας
ζώγρει ἐπιπνείουσα κακῶς κεκαφνύτα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἄρηι καὶ Ἑκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν 700
οὔτε ποτ' ἀντεφέρουντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἑκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης;
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην 705
Τρήχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἑλενον καὶ Ὀρέσβιον αἰολομήτρην,
ὃς ῥ' ἐν Τλῇ ναίεσκε μέγα πλούτοιο μεμηλώς,
λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
ναῖον Βοιωτοὶ μάλα πῖονα δῆμον ἔχοντες. 710

*Hera and Athena resolve to come to the succor of the Greeks; and
the battle of the gods begins.*

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἄργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀρρυτώνη,
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάφ, 715
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Hera prepares her chariot of war.

ὦς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
ἦ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720
Ἥρη, πρέσβα θεά, θυγάτηρ μεγάλιο Κρόνιοιο·

"Ηβη δ' ἀμφ' ὀχέεσσι θεῶς βάλε καμπύλα κύκλα,
 χάλκεα ὀκτάκνημα, σιδηρέφ' ἄξονι ἀμφίς.
 τῶν ἧ τοι χρυσήϊ τυς ἄφθιτος, αὐτὰρ ὕπερθε
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι. 725
 πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν.
 δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται, δοιαί δὲ περιδρομοὶ ἄντυγές εἰσι.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ ·
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730
 κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμανὶ' ἔριδος καὶ αὐτῆς.

Athena arrays herself in armor.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑανὸν πατὴρ ἐπ' οὐδαι,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστρεφάνωται,
 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα ἰώκη, 740
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃηρον,
 χρυσεῖην, ἑκατὸν πολλῶν πρυλέεσσ' ἀραρυῖαν.
 ἐς δ' ὄχρεα φλόγεα ποσὶ βήσετο, λάξετο δ' ἔγχος 745
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

And the two goddesses, with Hera as charioteer, hasten to Olympus,

Ἡρῃ δὲ μᾶστιγι θοῶς ἐπεμαλετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀβραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε, 750
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι.
 τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμιοιο.

and beseech Zeus to arrest Ares, in his destruction of the Achaeans.

Ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἡρῃ 755
 Ζῆν' ἵπατον Κρονίδην ἐξείρετο καὶ προσέειπε·

Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρῃ τάδε καρτερὰ ἔργα;
 ὁσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος· οἱ δὲ ἔκηλοι
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων 760
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα·
 Ζεῦ πάτερ, ἥ ῥα τί μοι κεχολώσεται, αἶ κεν Ἄρῃα
 λυγρῶς πεπληγυῖα μάχης ἐξαποδίωμαι;

Zeus permits the goddesses to interfere, and to punish Ares.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765
 ἥ ἐ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.

They return to the Trojan plain, where Hera, with the voice and form of Stentor, rallies the Greeks,

Ὡς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἡρῃ,
 μᾶστιξεν δ' ἵππους· τὼ δ' οὐκ ἀέκοντε πετέσθην

μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὅσσον δ' ἥρωειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,
 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην Ἴξον ποταμῷ τε ῥέοντε,
 ἤχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,
 ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευε·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἰ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὄθι πλείστοι καὶ ἄριστοι 780
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἢ συσι κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν
 ἔνθα στᾶσ' ἤυσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῃ, 785
 δς τόσον αὐδῆσασχ', ὅσον ἄλλοι πεντήκοντα·

Αἰδὼς Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγῆτοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκάς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.

ᾧς εἰποῦς' ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

while Athena rouses Diomedes to engage in combat with Ares.

Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
 εἶρε δὲ τόν γε ἀνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφ· 795
 ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος

ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἶμ' ἀπομόργνυ.
 ἵππειου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·

She begins by reproaching her favorite as less courageous than his father, Tydeus.

Ἥ ὀλίγον οἱ παῖδα εὐκότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητής.
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἵασκον
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας,
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων δν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρρροθος ἦα].
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σευ ἦ κάματος πολυαῖξ γυῖα δέδυκεν,
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.

Diomedes reminds his protectress that it is because of her prohibition that he refrains from combat with the gods.

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 γυγνώσκω σε θεά, θύγατερ Διὸς αἰγιόχοιο· 815
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμένω, ἃς ἐπέτειλας
 οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820

ἔλθῃς' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῷ.
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἡδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γυγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα.

Athena not only revokes this prohibition, but promises her aid in person.

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύ γ' Ἄρηα τό γε δείδιθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρρθός εἰμι.
 ἀλλ' ἄγ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδίνῃ, μηδ' ἄζεο θούρον Ἄρηα 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 δς πρόφῃν μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων
 Τρῳσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὀμιλεῖ, τῶν δὲ λέλασται.

She takes the place of Sthenelos, and together the goddess and hero approach Ares.

ᾧς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε 835
 χειρὶ πάλιν ἐρύσας· ὁ δ' ἄρ' ἐμπαπέως ἀπόρουσεν.
 ἡ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
 ἐμμεμανῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 λάξετο δὲ μᾶστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
 ἡ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν δ'χ' ἄριστον, Ὀχρησίου ἀγλαὸν υἱόν·
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δύν' Αἰδὸς κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845

Ares leaves the corpse which he is despoiling, and launches his spear at Diomedes; Athena turns the spear aside,

ὦς δὲ ἶδε βροτολογιγὸς Ἄρης Διομήδεα δῖον,
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
 κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμιοι.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἔππων
 ἔγχρῃ χαλκείῳ μεμαῶς ἀπὸ θυμόν ἐλέσθαι.
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὤσεν ὑπ' ἐκ δίφροιο ἐτώσιον αἰχθῆναι.

but so seconds Diomedes cast that he wounds Ares,

Δεύτερος αὖθ' ὠρμάτο βοὴν ἀγαθὸς Διομήδης 855
 ἔγχρῃ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 νεῖατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρη·
 τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χροῶα καλὸν ἔδαψεν,
 ἐκ δὲ δόρυ σπάσεν αὐτῆς. ὁ δ' ἔβραχε χάλκεος Ἄρης,
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες ἄρης·
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

who disappears from the battle-field, passing through the clouds to Olympus,

Οὔη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
 καύματος ἔξ ἀνέμοιο δυσσαέος ὀρνυμένοιο, 865
 τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.

καρπαλίμως δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
 παρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,
 δείξεν δ' ἄμβροτον αἷμα καταρρέον ἐξ ὠτειλῆς, 870
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.

where he tells his woes to Zeus,

Ζεῦ πάτερ, οὐ νεμεσίξῃ ὄρων τάδε καρτερὰ ἔργα;
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμνηεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,
 σοὶ τ' ἐπιτείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὔτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,
 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον· 880
 ἣ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
 ἀλλά μ' ὑπήνεικαν ταχέες πόδες. ἣ τέ κε δηρὸν 885
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 ἣ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσι.

who at first shows little sympathy,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
 μή τί μοι ἄλλοπρόσαλλε παρεζόμενος μινύριζε.
 ἔχθιστος δέ μοι ἔσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν· 890
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτόν,
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.

τῷ σ' ὅτω κείνης τάδε πάσχειν ἐννεσίησιν.
 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα. 895
 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευσ' ὧδ' ἀτδήλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.

but at length commands Paeon to heal his wounds.

ὦς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
 τῷ δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσειν 900
 [ἡκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο].
 ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπευγόμενος συνέπηξεν
 ὑγρὸν ἑόν, μάλα δ' ὦκα περιτρέφεται κυκώοντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρῃα.
 τὸν δ' Ἡβη λούσεν, χαρίεντα δὲ εἴματα ἔσσε· 905
 παρ δὲ Διὶ Κρονίῳ καθέζετο κύδει γαίῳν.

Αἰ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο
 Ἥρῃ τ' Ἀργεΐῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ,
 παύσασαι βροτολογὸν Ἄρῃν ἀνδροκτασιάν.

THE ILIAD.

BOOK VI.

The Achaeans retain the advantage. The gods having left the field, various chieftains signalize themselves; among them Ajax, Diomedes, Odysseus, and Agamemnon.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν, 5
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
υἱὸν Ἐϋσώρου, Ἀκάμαντ' ἦν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένη ἐν Ἀρίσβῃ
ἄφνειος βιότοιο, φίλος δ' ἦν ἀνθρώποισι·
πάντας γὰρ φιλέεσκεν ὀδῶ ἔπι οἰκία ναίων. 15
ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
ἔσκεν ὑψηλίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξε· 20
 βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
 νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.
 Βουκολίων δ' ἦν υἱὸς ἀγαθοῦ Λαομέδοντος
 πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ὅεσσι μύγῃ φιλότῃτι καὶ εὐνῇ, 25
 ἣ δ' ὑποκυσαμένη διδυμάουε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηϊάδης, καὶ ἀπ' ὧμων τεύχε' ἐσύλα.
 Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
 ἔγχρ' χαλκείῳ, Τεῦκρος δ' Ἀρεάονα δῖον.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατυριόεντος εὐρῥείταο παρ' ὄχθας
 Πήδασον αἰπεινήν· Φύλακον δ' ἔλε Λήϊτος ἥρωρ 35
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Menelaos captures Adrastos, and is inclined to spare his life,

Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳιο,
 ὄξ' ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40
 πρὸς πόλιν, ἣ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα· παρ δὲ οἱ ἔσθη
 Ἀτρείδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
 Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων· 45
 Ζώγρει Ἀτρεὺς νιέ, σὺ δ' ἄξια δέξαι ἄποινα.
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμέ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. 50

ᾧ φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤυδα·

*but Agamemnon's taunt leads him to relinquish his thought of
 mercy.*

ᾧ πέπον, ὦ Μενέλαε, τί ἡ δὲ σὺ κήδεαι οὕτως 55
 ἀνδρῶν; ἡ σοὶ ἄριστα πεποιήται κατὰ οἶκον
 πρὸς Τρώων· τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖρας θ' ἡμετέρας, μῆδ' ὄν τινα γαστέρι μήτηρ
 κοῦρον ἔοντα φέροι, μῆδ' ὃς φύγοι, ἀλλ' ἅμα πάντες
 Ἰλίου ἑξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι. 60

ᾧ εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωος,
 αἷσιμα παρειπῶν. ὁ δ' ἀπὸ ἔθεν ὤσατο χειρὶ
 ἥρω' Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
 λαξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65
 Νέστωρ δ' Ἀργελοισιν ἐκέκλετο μακρὸν αὖσας.

*Nestor exhorts the Greeks not to turn aside for spoil, but to follow
 up the pursuit.*

ᾧ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρῃος,
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
 μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἑκηλοῖ 70
 νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.

*And the Trojans would have been driven within the walls of Troy,
had not Helenos appealed to Aeneas and Hector.*

Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὐτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστὰς 75
 Πριαμίδης Ἑλενος, οἰωνοπόλων ὄχ' ἄριστος·

Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντῃ ἐποیحόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηλοῖσι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύννητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπέλγει. 85

He begs Hector to go to the city, and direct the matrons to supplicate Athena.

Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὃς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡὔκομοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαῖδεκα βούς ἐνὶ νηῷ
 ἧνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσει
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95

αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἴλιου ἱρῆς,
 ἄγριον αἰχμητήν, κρατερὸν μῆστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ᾧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην 100
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.

Hector complies, having first rallied the Trojans and exhorted them to courage during his absence.

ᾧς ἔφαθ', "Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθσεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πᾶλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντῃ
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν. 105
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὥς ἐλέλιχθεν.
 "Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας· 110
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὅφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον ἡδὲ γέρουσιν
 εἵπω βουλευτῆσι καὶ ἡμετέρῃς ἀλόχοισι
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας. 115

The combat continues during Hector's absence, but with diminished fury, and opportunity is given for quieter scenes. Episode of Glaukos and Diomedes.

ᾧς ἄρα φωνήσας ἀπέβη κορυθαίολος "Ἐκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαιόν,
 ἄντυξ, ἥ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἴππολόχοιο πάϊς, καὶ Τυδέος υἱὸς
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

The episode begins by Diomedes's question "who Glaucos is?" for he will not presumptuously engage in combat with gods.

Τίς δὲ σύ ἐσσι φέριστε καταβνητῶν ἀνθρώπων;
 οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἐνὶ κυδιανείρῃ
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
 δυστήνων δέ τε παῖδες ἐμῶ μένει ἀντιώωσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130
 δὴν ἦν, ὃς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σεύε κατ' ἡγάθεον Νυσήϊον· αἱ δ' ἄμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶντες,
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν, οἷ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.

Glaukos replies, commencing with the wonderfully beautiful simile in which mankind are compared to the leaves of the forest.

Τὸν δ' αὖθ' Ἰππολόχοιο προσηύδα φαίδιμος υἱός·
 Τυδεΐδῃ μεγάλθυμε, τί ἦ γενεὴν ἐρεεΐνεις; 145
 οἷη περ φύλλων γενεή, τοίῃ δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθώσασα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει, ἢ δ' ἀπολήγει.
 εἰ δ' ἐθέλεις, καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς 150
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν.

Sisyphos of Corinth was his progenitor, the father of Bellerophon, whose exploits are mentioned at length, and how he was sent to Lykia and settled there.

Ἔστι πόλις Ἐφύρῃ μυχῷ Ἀργεος ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνιοχέην ἐρατεινὴν
 ὤπασαν. αὐτὰρ οἱ Προΐτος κακὰ μῆσατο θυμῷ,
 ὅς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἀντεια, 160
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πείθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἡ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·
 τεθναίης, ὦ Προΐτ', ἡ κάκτανε Βελλεροφόντην,
 ὅς μ' ἐθέλεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ· 165
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἶον ἄκουσε·

κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 πέμπει δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 δεῖξαι δ' ἡνώγει ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ῥέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης.
 ἐννήμαρ ξείνισσε καὶ ἐννέα βουὸς ἰέρευσεν.
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος ἠώς, 175
 καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ἰδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
 πεφνέμεν. ἣ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθόμενοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
 δεῦτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195

Bellerophon left three children, one of whom, Hērpolochos, was father of Glaukos.

Ἦ δ' ἔτεκε τρία τέκνα δαΐφροσι Βελλεροφόντῃ,
 Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
 ἦ δ' ἔτεκε ἄντιθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦ τοι ὁ κὰπ πεδίον τὸ Ἀλήϊον οἶος ἀλάτο
 δν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι.

Diomedes joyfully recognizes that guest-friendship existed between Bellerophon and Oineus, his own grandfather.

Ὡς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
 Ἦ ρά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός. 215
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας·
 οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
 Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,

Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα
κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἄργεϊ μέσσω
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225

And the two heroes agree to avoid one another in combat and exchange armor.

Ἐγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
κτείνειν, ὃν κε θεὸς γε πόρῃ καὶ ποσσὶ κίχεται,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὃν κε δύνηαι.
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἷδε 230
γνώσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀτξάντε,
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε 235
χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,
ἀμφ' ἄρα μιν Τρῶων ἄλοχοι θεὸν ἠδὲ θύγατρες
εἰρόμεναι παῖδός τε κασιγνήτους τε ἕτας τε
καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχεσθαι ἀνώγει 240
πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
ξεστῆς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ

πευτήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι.
 κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.

Ἐνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 Τέκνον, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 μαρνάμενοι περὶ ἄστν· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διτ' χεῖρας ἀνασχεῖν.
 ἀλλὰ μὲν', ὄφρα κέ τρι μελιηδέα οἶνον ἐνείκω,
 ὥς σπείσης Διτ' πατρὶ καὶ ἄλλοις ἀθανάτοισι
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πίησθα. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτησι.

Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαῖολος Ἔκτωρ·
 μή μοι οἶνον ἄειρε μελίφρονα πότνια μήτηρ,
 μή μ' ἀπογυνώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι. 265
 χερσὶ δ' ἀνίπτοισιν Διτ' λείβειν αἷθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι

αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγγελίης
 ἔρχεο σὺν θυέεσσιν ἀόλλισσασα γεραιάς· 270
 πέπλον δ', ὅς τις τοι χαριέστατος ἡδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺν φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλέησῃ 275
 ἄστνυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μήστῳρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγγελίης -
 ἔρχεο, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσω, 280
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παῖσιν.
 εἰ κεύθων γε ἴδοιμι κατελθόντ' Ἀΐδος εἴσω,
 φαίην κε φρέν' ἀτέρπου οἰζύος ἐκλελαθέσθαι. 285

Hecuba obeys the command of her son.

ὦς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστνυ γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηῶντα,
 ἐνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὰς Ἀλέξανδρος θεοειδὴς 290
 ἤγαγε Σιδονίην, ἐπιπλὼς εὐρέα πόντον,
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἐν' αἰραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἦν ποικίλμασιν ἡδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεῖατος ἄλλων. 295
 βῆ δ' ἰέναι, πολλὰ δὲ μετεσσεύοντο γεραιαί.

Theano, priestess of Athena, receives the mantle, and lays it on the lap of the goddess, uttering a prayer which the goddess does not regard.

Αἰ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρη,
 τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,
 Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν. 300
 αἰ δ' ὀλολυγῇ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον.
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρη μέγαλοιο·
 Πότνι' Ἀθηναίη, ἐρυσίπτολι, δία θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσῃς
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα. 310
 Ὡς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

Hector, meanwhile, has reached the palace of Paris, hard by; and he finds him busied with his weapons, but in Helen's apartment.

Ὡς αἰ μὲν ῥ' εὔχοντο Διὸς κούρη μέγαλοιο,
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλει ἄκρη.
 ἔνθ' Ἔκτωρ εἰσῆλθε διΐφιλος, ἐν δ' ἄρα χειρὶ

ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώοντα·
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
 ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσι. 325

He upbraids him for holding aloof from the combat.

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρνάμενοι· σέο δ' εἶνεκ' αὐτὴ τε πτόλεμός τε
 ἄστν τόδ' ἀμφιδέδη· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
 ὃν τινά ποῦ μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
 ἄλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δητῖο θέρηται.

Paris acknowledges the justice of the reproof, and promises to follow him at once.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεις οὐδ' ὑπὲρ αἶσαν,
 τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον,
 οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' προτραπέσθαι.
 νῦν δέ με παρειπούς' ἄλοχος μαλακοῖς ἐπέεσσιν
 ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
 λῳῖον ἔσσεσθαι· νίκη δ' ἐπαμβέβηται ἄνδρας.
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω. 340
 ἢ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀτῶ.

As Hector is turning away, Helen seeks to detain him, hearing execration upon herself and her husband.

Ὡς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἑκτωρ·
τὸν δ' Ἑλένη μύθοισι προσήνδα μελιχλοῖσι·

Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυόεσσης,
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραυτο,
ἀνδρὸς ἔπειτ' ὄφελλον ἀμείνονος εἶναι ἄκοιτις, 350
δς ἤδη νέμεσιν τε καὶ αἵσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι ὅτω.
ἀλλ' ἄγε νῦν εἰσελθε καὶ ἔξο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἔσσομένοισι.

Hector does not delay, but bids her see that Paris quickly follows him.

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἑκτωρ·
μή με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδὲ με πείσεις. 360
ἤδη γάρ μοι θυμὸς ἐπέσσεται ὄφρ' ἐπαμύνω
Τρώεσσ', οἱ μέγ' ἐμεῖο ποθὴν ἀπεδόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.
καὶ γὰρ ἐγὼν οἰκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι 365

οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ', ἣ ἔτι σφιν ὑπότροπος ἔξομαι αὐτῖς,
ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

*Arriving at his palace he does not find Andromache, but is directed
by a servant to the tower above the Scaean Gates.*

ὦς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
αἶψα δ' ἔπειθ' ἴκανε δόμους εὐ ναιετάοντας, 370
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἣ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔσθῃ ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν· 375

Εἰ δ' ἄγε μοι δμῳαὶ νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο;
ἥέ πῃ ἐς γαλῶων ἢ εἰνατέρων εὐπέπλων,
ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται; 380

Τὸν δ' αὖτ' ὀτρυνὴ ταμὶή πρὸς μῦθον ἔειπεν
Ἔκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλῶων οὔτ' εἰνατέρων εὐπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
ἀλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσε
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἦ μὲν δὴ πρὸς τείχος ἐπευγομένη ἀφικάνει,
μαιομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.

Ἥ ῥα γυνὴ ταμίη, ὃ δ' ἀπέσσυτο δώματος Ἔκτωρ 390
τὴν αὐτὴν ὁδὸν αὐτῖς ἐκτιμένας κατ' ὀγυῖας.

*Just as he reaches the city wall, Andromache runs to meet him,
and with her a maid carrying Astyanax.*

Εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστρῳ
Σκαιάς, τῇ ἄρ' ἔμελλε διεξιμέναι πεδίονδε,
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
'Ανδρομάχη, θυγάτηρ μεγαλήτορος 'Ηετίωνος, 395
'Ηετίων, δς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,
Θήβη 'Υποπλάκῃ, Κίλικεσσ' ἀνδρῶσιν ἀνάσσουν·
τοῦ περ δὴ θυγάτηρ ἔχεθ' "Εκτορι χαλκοκορυστῇ.
ἦ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400
'Εκτορίδην ἀγαπητόν, ἀλίκκιον ἀστέρι καλῷ,
τόν ῥ' "Εκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
'Αστύνακτ'· οἷος γὰρ ἐρύετο "Ιλιον "Εκτωρ.
ἦ τοι ὁ μὲν μεῖδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·
'Ανδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα, 405
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

*Andromache beseeches Hector to think of her son and herself. Her
whole family are dead, father and seven brothers, by the hand
of Achilles. Hector is every thing to her.*

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν 'Αχαιοὶ
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
σεῦ ἀφαρμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε διὸς 'Αχιλλεύς,

ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετάωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσματο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκτενεν σὺν ἔντεσι δαιδαλέοισιν
 ἡδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 οἳ δέ μοι ἐπτά κασίνγητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰὼ κλον ἡματι Ἀϊδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτεσσι.
 μητέρα δ' ἥ βασίλινεν ὑπὸ Πλάκῃ ὕληέσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὃ γε τὴν ἀπέλυσεν λαβὼν ἀπερείσι' ἄποινα,
 πατρός δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ
 ἡδὲ κασίνγητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μῖμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήῃς χήρην τε γυναιῖκα·
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβρατός ἐστι πόλις καὶ ἐπιδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἄμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενῆα
 ἡδ' ἄμφ' Ἀτρεΐδαν καὶ Τυδέος ἄλκιμον υἱόν·
 ἥ πού τις σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Hector assures Andromache that he does not forget the things of which she has reminded him, but even though he feels that Troy is doomed he must still lead the defence.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440
 Ἥ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς

αἰδέομαι Τρῶας καὶ Τρῳάδας ἐλκεσιπέπλους,
 αἷ κε κακὸς ὥς νόσφιν ἄλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρῶτοισι μετὰ Τρῳέσσι μάχεσθαι, 445
 ἀρνύμενος πατρός τε μέγα κλέος ἥδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.

*And yet the downfall of Troy and the death of all his father's
 house would not touch him as does the thought of Andromache
 a slave drawing water for her captors.*

Ἄλλ' οὐ μοι Τρῳῶν τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὐτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος,
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται ἐλεύθερον ἡμαρ ἀπούρας. 455
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνους,
 καὶ κεν ὕδωρ φορέοις Μεσσητῖδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικέλσεται ἀνάγκη.
 καὶ ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσας·
 Ἔκτορος ἦδε γυνή, δὲ ἀριστεύεσκε μάχεσθαι 460
 Τρῳῶν ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.
 ἄλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι. 465

Hector stretches out his hands to take his son ; but the boy, in fright at the waving helmet-plume, shrinks back into the bosom of the maid. Then the father, having taken off the helmet and placed it upon the ground, kisses and tosses his boy, and, with a prayer that his son may be a mighty warrior and a word of comfort for Andromache, departs.

Ἦς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.
 ἄψ δ' ὁ πᾶις πρὸς κόλπον εὐζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
 αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
 εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσι. 475

Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρῶεσσιν,
 ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἱφὶ ἀνάσσειν·
 καὶ ποτέ τις εἴποι, 'πατρός γ' ὅδε πολλὸν ἀμείνων'
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
 κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.

Ἦς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
 παῖδ' ἐόν· ἢ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ
 δακρύνεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε. 485

Δαιμονίη, μὴ μοί τι λῖν ἀκαχίζω θυμῷ·
 οὐ γάρ τις μ' ὑπὲρ αἴσαν ἀνὴρ Ἀῖδι προιάψει·
 μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν

οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖ 'Ιλῖφ ἔγγεγάασιν.

Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ
 ἵππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει 495
 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 αἶψα δ' ἔπειθ' ἴκανε δόμους εὐ ναιετάοντας
 Ἔκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς
 ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 αἱ μὲν ἔτι ζῶον γόον Ἔκτορα φ' ἐνὶ οἴκῳ· 500
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἔξεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Paris, who had splendidly equipped himself, overtakes Hector at the city wall. He excuses his delay, and the brothers proceed together toward the scene of conflict.

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,
 ἀλλ' ὃ γ', ἐπεὶ κατέδυσ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
 σεύατ' ἔπειτ' ἀνὰ ἄστν ποσὶ κραιπνοῖσι πεποιθώς. 505
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο,
 κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις ἀτσοῦνται· ὁ δ' ἀγλατῆφι πεποιθώς, 510
 ῥίμφα ἐγοῦνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγᾶμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ, ἐβεβήκει
 καγχαλῶν, ταχέες δὲ πόδες φέρον, αἶψα δ' ἔπειτα

Ἕκτορα δῖον ἔτετμεν ἀδελφεόν, εὐτ' ἄρ' ἔμελλε 515
στρέψεσθ' ἐκ χώρας, ὅθι ἦ ὀάριζε γυναικί.

τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·

Ἥθεϊ', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες.

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ· 520

δαιμόνι', οὐκ ἄν τίς τοι ἀνὴρ, δς ἐναΐσιμος εἴη,

ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·

ἀλλὰ ἐκὼν μεθειῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ

ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἵσχε' ἀκούω

πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο. 525

ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς

δώῃ ἐπουρανίοισι θεοῖς αἰετιγενέτησι

κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,

ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιοὺς.

LIST OF BOOKS OF REFERENCE ON HOMER AND THE ILIAD.

Autenrieth's <i>Homeric Dictionary</i>	4th edition, Harpers : N. Y. 1881.
Matthew Arnold, "On translating Homer," in <i>Essays in Criticism</i>	Ticknor & Fields: Boston, 1865 (J. R. Osgood & Co.).
Bonitz, <i>Origin of the Homeric Poems</i> , translated by L. R. Packard	Harpers : New York, 1880.
H. N. Coleridge, <i>Introduction to the Study of the Greek Classic Poets</i>	Jas. Munroe & Co.: Boston, 1842.
Gladstone, <i>Primer on Homer</i>	D. Appleton & Co., N. Y., or Mac- millan & Co.: London, 1876.
Gladstone, <i>Juventus Mundi</i>	Macmillan & Co.: London, 1869.
R. C. Jebb, <i>Primer of Greek Literature</i>	Idem, 1877.
Mahaffy, <i>History of Greek Literature</i> , vol. I.	Harpers : New York, 1880.
Grote's <i>History of Greece</i> , chaps. xv., xx., xxi.	Harpers : New York, 1856.
Monro's <i>Homeric Grammar</i>	Macmillan & Co.: London, 1882.
Murray's <i>Mythology</i>	Scribner : New York, 1876.
Seemann's <i>Mythology</i> , translated by Bianchi	Harpers : New York, 1876.
Article "Homer," in Smith's <i>Classical Dictionary</i> .	
Article "Homer," by D. B. Monro, in <i>Encyclopaedia Britannica</i>	Ninth edition.

Of poetical translations may be named those of: George Chapman, 1557-1634; Alexander Pope, 1688-1744; Edward, Earl of Derby, 1799-1869; William Cullen Bryant, 1794-1878.

Among recent editions of Homer published in England the following may be mentioned: F. A. Paley's school edition of *Iliad I-XII*, George Bell & Sons: London, 1879; D. B. Monro's *Iliad, Book I*; Pratt and Leaf's *Story of Achilles*. The last two were published by Macmillan & Co.: London, 1878 and 1880. To these may be added Dindorf's edition in two volumes of the *Scholia* of the Codex Venetus (see Introduction, vii), Clarendon Press Series: London, 1875.

For those who read German the following are added: Ebeling's *Lexicon Homericum* (a very elaborate work, begun in 1871, and now approaching completion) and Seiler's *Wörterbuch der Homerischen Gedichte* (a very valuable book); Naegelsbach's *Commentary on Iliad I-III*; and the editions with notes of La Roche, Ameis-Hentze, Koch, and Faesi. The best text editions are those of Bekker (1843), La Roche (1873), Nauck (1877).

Those who have the opportunity are earnestly advised to visit the Astor Library in New York, and to request the privilege of seeing the *Editio Princeps*, or first printed edition of the *Iliad*, which appeared in Florence in 1488. Its editor was a learned Greek, Demetrius Chalcondylas (lit. 'Bronze-Pen'), who came to Italy about the time of the fall of Constantinople. This splendid edition, published in two volumes folio, is not only a fine specimen of an ancient book, but gives one an excellent idea of the forms of the Greek letters employed in the best manuscripts of the *Iliad*.

LIST OF ABBREVIATIONS.

In the following pages, Attic forms are indicated by being enclosed in square brackets; they will be understood as being, in most cases, the equivalents of the Homeric forms which immediately precede them. Reference is uniformly made to the different books of the Iliad by the capital letters of the Greek alphabet. Thus A 5 signifies Iliad, Book I. verse 5.

The following are the most important abbreviations : —

acc. signifies accusative.	N. signifies Note.
act. " active.	nom. " nominative.
adj. " adjective, adjectively.	ntr., neut. " neuter.
adv. " adverb, adverbially.	obj. " object.
aor. " aorist.	opt. " optative.
cf. " confer, compare.	p., pp. " page, pages.
comp. " comparative.	ptc. " participle.
conj. " conjunction.	pass. " passive.
dat. " dative.	pf., perf. " perfect.
esp. " especially.	pl. " plural.
fem. " feminine.	plupf. " pluperfect.
follg. " following.	pr., pres. " present.
freq. " frequently.	priv. " privative.
fut. " future.	prob. " probably.
gen. " genitive.	q.v. " quod vide, which see.
G. " Goodwin's Greek Grammar.	R. " Remark.
H. " Hadley's Greek Grammar.	sc. " scilicet, supply.
Hom. " Homer, Homeric.	sg., sing. " singular.
i.e. " id est, that is.	subj. " subject, subjunctive.
inv. " imperative.	subst. " substantive, substantively.
inf. " infinitive.	sup. " superlative.
ipf. " imperfect.	sync. " syncopated.
κτλ. " και τα λοιπά, etc.	trans. " transitive.
Lat. " Latin.	v., vv. " verse, verses.
lit. " literally.	v. " vide, see.
masc. " masculine.	v.l. " varia lectio, different reading.
midd. " middle.	§, §§ " section, sections.

NOTES.

BOOK FIRST.

* *Ἀλφα, λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.*¹

Alpha the prayer of Chryses sings; the army's plague; the strife of kings.

1. *θεά*: 'goddess,' the Muse, — not, however, addressed by name, nor known to the poet as one of nine sisters. She is the daughter of Zeus and can bestow and take away the gift of song. For an invocation of the Muse in English, see Milton's *Paradise Lost*, Book I. v. 6. — *Πηληϊάδεω* [*Πηλεΐδου*]: the first example of synizesis (see Essay on Scanning, § 4); pronounce -δεω as one syllable, as if *dyō*. If we compare the two patronymics *Πηληϊάδης* and *Πηλεΐδης*, we distinguish two forms of the stem of *Πηλεός*, *Πηλη-* and *Πηλε-*, to which there have been added respectively the endings -ιάδης and -ιδης. — *Ἀχλλῆος*: the loss of one λ leaves the ι with its natural short quantity. The substitution of -έως for -ῆος (υ— for —υ) is an example of *metathesis quantitatis*, or transposition of quantity. The Attic form of the gen. [*Ἀχλλέως*] could not close a hexameter, for we should have υ— instead of υυ —υ.

2. *ὄλομένην* [*ὀλομένην*]: 2 aor. midd. ptc. from *ὀλλυμι*. The 2 sing. opt. *ὄλοιο* is a form of imprecation, 'may you perish' (cf. Lat. *percas*); and the change of meaning in the ptc. is from the pass. to an act. signification; from 'cursed' to 'bringing a curse,' 'destructive.' Cf. Milton's 'mortal taste,' *Paradise Lost*, Book I. v. 2. — *μυρῇ* (observe accent, G. 77, 2, N. 3; H. 257, *ad finem*): 'numberless'; it is not used in Hom. as a definite numeral in signif. 10,000. — *ἔθηκε*: lit. 'set,' i. e. 'caused,' 'made.' — *ἄλγε* [*ἄλγη*]: in prose the final vowel would not be elided, but would be contracted with the preceding.

3. *ἰφθίμους*: treated here as an adj. of two endings though in E 415 we find the fem. form *ἰφθίμη*. Perhaps the poet avoids the monotony in the sound of final syllables which would be caused by *ἰφθίμας*. — *Ἄϊδι*:

¹ The hexameter lines prefixed to the notes on each book, and giving in a form easy to remember the subject of A, B, Γ, Δ, Ε, Ζ, are found in the Commentaries on Homer by Eustathius, Bishop of Thessalonica (see Introduction, V.); they are ascribed to Stephanus Grammaticus, a grammarian of Alexandria. The translations of the same are by George Chapman (1557-1634), the earliest English translator of Homer.

'to Hades,'—the person, not the place, is meant. The form 'Αἰδῖ is a heteroclite dat. as if from nom. 'Αἰς. Hom. uses the nominative forms, 'Αἰδης and 'Αἰδωνεύς ['Αἰδης, ἔδης]. — *προΐαψεν*: 'hurled forward to.' *ια-*, stem of *ἰάπτω* = *ια-*, stem of *ἰαίο*. Hence *προΐαψεν* corresponds etymologically to *proiecit*.

4. αὐτοῖς: 'themselves'; the real man to Hom. was the body, not the phantom *ψυχή*, which escaped through the mouth at death. αὐτός in Hom. with very rare exceptions is always intensive. — δὲ ἑλάρια: the first instance of apparent hiatus. G. 8, H. 67 D a. ἑλάρια is really *ἑελάρια*. — *τεύχε* [*ἔτευχε*]: the first instance of omitted augment, see Sketch of Dialect, § 4. — *κύνεσσιν* [*κυσίν*].

5. τε: in Attic we should hardly find *τε* used thus alone, but rather *καί*. — *πάνσι*: used in colloquial sense, 'all there were,' 'all that chose to come.' — *δ' ἑτελείετο* [*δ' ἔτελείετο*]: the relation of thought between this clause and the preceding is such that *ἔτελείετο* gives the reason for *τεύχε*. Instead of *δέ*, we should perhaps have had in prose the subordinative conjunction *γάρ*. A series of clauses connected by co-ordinate conjunctions forms *parataxis*; hypotaxis, on the other hand, is the subordination of dependent to principal clauses which is characteristic of sentences having a periodic structure. In an early stage of a language, as in the language of children, we find a great deal of parataxis; as the language becomes more developed, hypotaxis is more common, and sentences become complex. We shall notice many instances of parataxis in Hom.

6. ἐξ οὗ δὴ: 'from the very time when' (*cf.* Lat. *ex quo*). — τὰ πρῶτα: Hom. also uses τὸ πρῶτον and *πρῶτον*, the usual Attic forms. — *διαστήτην*: 'parted.' An idea of motion is very commonly associated with *ίστημι* in Greek, though generally derived from the context rather than belonging to the verb itself.

7. 'Ατρεΐδης: for explanation of patronymic suffix *-ιδης*, see G. 129, 9 c, H. 466. — *ἄναξ* = *Ἐνναξ* (see on v. 4).

8. ἔριδι ξυνέηκε [*συνῆκε*, 1 aor. from *συνέημι*]: 'brought together in strife,' *commisit*; phrase opposite in form, but identical in sense with *διαστήτην ἐρίσαντε*, v. 6. — *μάχεσθαι*: inf. of purpose. G. 265, H. 765.

9. Διητοῦς καὶ Διὸς νόος: Apollo is meant (*cf.* v. 36). — ὁ γάρ: the first example of the article in its pronominal use; restricted in Attic, in Homer usual. G. 140, H. 524. — βασιλῆϊ: for construction, G. 186, N. 1, H. 602, 1.

10. νοῦσον [*νόσον*]: 'pestilence.' — ὀλέκοντο [*ἔλλυντο*]: The change of tense from *ἔρσε* to *ὀλέκοντο* should be noticed. Thereby the latter verb is made to indicate the result, gradually accomplished, of the action of the former. Thus lit. we should translate: 'let loose a pestilence and the people were perishing;' but the meaning is, 'he let loose a pestilence, so that the people were perishing.' In short, we have another example of parataxis (*cf.* v. 5).

11. τὸν Χρύσην [ἐκείνον τὸν Χρύσην]: 'that Chryses' — ἡτίμασεν: ἡτιμάω and ἡτιμάω both occur in Hom.; the first gives aor. ἡτίμησε. — ἀρητήρα: the first example of a spondaic verse. Such verses, which occur in Hom. about in the proportion of 1 : 20, generally end in a four-syllabled word which just fills out the last two feet of the verse. Cf. vv. 14, 21, 74; see also Essay on Scanning, § 1.

12. νῆας [ναῦς]: orig. νῆας, Lat. *naves*.

13. λυσόμενος: indirect mid.: 'release for oneself,' 'ransom.' Cf., for signif. in act. voice, λύσαι and λύσω, in vv. 20 and 29. — ἀπέροισι' [ἄπειρος]: lit. 'endless.'

14. στέμματα: first example of that use of pl. for sing. which should usually be noticed in translation, but sometimes has no other reason than metrical convenience. Cf. v. 28, where στέμμα precisely equals στέμματα. The word designates 'bands of wool,' ordinarily bound about the head of the priest. See Hom. Dict.

15. χρυσέω [χρυσῷ]. Here we not only have synizesis (see on Πηληϊδέω, v. 1), but the two syllables thus pronounced as one are reckoned one short syllable (see Essay on Scanning, § 5, 5). The fillets of the god were in this case carried suspended at the end of the staff, or perh. wound around it, to mark the priest who came as suppliant as under Apollo's protection.

16. Ἀρτεΐδα: acc. dual.

17. ἐκνήμides: this resolution of the diphthong, in compds. of ἐδ, 'well,' regularly occurs when the last vowel of the diphthong is brought before such combinations of letters as make it long by position. The greaves, which were usually of bronze (see Hom. Dict. κνημῖς), were often elaborately ornamented, and formed a conspicuous part of the armor.

18. θεοί: pronounce by synizesis as one syllable; for though final -οι is reckoned short in its influence upon the accent of preceding syllables, it is yet long in quantity, and hence cannot stand as the last syllable of a dactyl. — δοῦν: opt. of desire. G. 251, H. 721, 1. The thought is: if you release my daughter, my prayer shall be that the gods may grant, etc., but the idea is expressed by two co-ordinate sentences, — parataxis.

19. πόλιν: for quantity of final syllable, see Essay on Scanning, § 5, 4.

20. φῶλην: often used in Hom. where we unexpressive people should use only a possessive pron., 'my.' — λύσαι and δέχεσθαι are examples of the infin. used as inv. G. 269, H. 784. — τὰ ἄποινα: lit. 'this ransom.'

21. ἀξίμενοι: the ptc. agreeing with the subj. of an inf. stands in nom. because the inf. takes the place of a finite verb. So, in Latin we reg. find the nom. as subj. of the hist. inf.

22. ἐν-σφρήμην: ἐσφρημέω, cf. Lat. *favere linguis*, later means 'abstain from words of ill omen,' i.e. 'be silent.' Here the meaning is

more positive: 'shouted assent to his prayer (*ἐπὶ*), bidding him to.' The follg. inf. are explanatory (epexegetical) of *ἐπενύφημῃσαν*.

23. *ἱερῆά* [*ἱερέα*]. — *δέχθαι* [*δέξασθαι*]: 2 aor. inf., consisting simply of stem and ending, for *δεχ-σθαι*. G. 16, 4, H. 54.

24. *θυμῷ*: local dat. 'in his soul.' G. 190, H. 612.

25. *κρατερόν* . . . *ἐτελλεν*: 'was laying a hard (stern) charge upon him.' In the separation of *ἐπὶ* and *ἐτελλεν*, we have our first instance of tmesis (*τμήσις* from *τέμνω*, lit. 'cutting'), by which is understood the separation, in a compound, of the preposition from the verb. All prepositions were originally adverbs. In their next stage they blend in meaning with certain verbs, forming with them a new compound idea, though often written separately; this is called tmesis. Last, the elements thus blended are uniformly written as a compound verb. In the Homeric language we observe all three stages, between which tmesis occupies a middle or transition place. It is often difficult to decide whether a preposition is adverbial or whether it is separated from a verb by tmesis. If we have a compound, it must differ in meaning from simple verb + preposition. Here *ἐπὶ* and *ἐτελλεν* preserve the meaning of the compound *ἐπιτέλλειν*: 'enjoin.'

26. *κίχέω*: not 2 aor. subj. from pres. *κίχάνω*, for that would be *κίχω*. This form *κίχέω* supposes a stem *κίχε-*, lengthened to *κίχει-*, and must be regarded as a subj. pres. from assumed pres. *κίχημι*. From the stem *κίχε-* we have the forms: ipf. *ἐκίχημεν*, subj. *κίχέω*, opt. *κίχέη*, inf. *κίχῃναι*, ptc. *κίχέις*. For subj., see G. 253, H. 720 b.

27. *δηθύνοντα*: for elision, see Sketch of Dialect, § 4. — *αὖτις*: 'again.'

28. *χραίσμη*: 2 aor. subj. of a defective verb *ἐχραισμε*. For subj., see G. 218, H. 739. — *τοῖ* [*σοῖ*]: for dat., see G. 184, 2, H. 595 b.

29. *πρίν*: adv., not conj., 'sooner shall old age come upon her,' etc. Notice here again the tendency to use short co-ordinate sentences (parataxis), instead of combining several of them into a period. — *μιν* [*αὐτήν*]: this enclitic pron. of 3d sing. may stand for all genders.

30. 'Αργεῖ: used in a broad sense for 'Peloponnesus,' of which it was so important a city. — *ἐνὶ Φολκῷ*: apparent hiatus. — *πάτρης* [*πάτρης* or *πατρίδος*]: for gen., G. 182, 2, H. 589.

31. The frame of the Hom. loom was upright (*ἱστός*, from *ἵστημι*) instead of horizontal, as in hand-loom of our day, and the weaver stood in front of it, stepping alternately to the right and left as the shuttle was thrown. — *ἐπὶ* in *ἐπ-όχρεσθαι* implies repetition: 'going to over and over again,' 'plying.' — *ἀντιόωσαν*: 'approaching,' assimilated form, from *ἀντιίδουσαν*. The *ου* passes into *ω*, to which the *α* is assimilated. See Sketch of Dialect, § 18, 1.

32. *ὥς κε νέηται* [*ὥς ἂν νέῃ*]: *κε* [*ἔν*] is occasionally joined to the conjunction in final clauses. G. 216, N. 2, H. 741.

33. *ὥς ἔφατ'* [*οὕτως ἔφη*]: when *ὥς* means 'thus,' it is always oxytone

except in the phrases *καὶ δὲ, οὐδ' δὲ*. — *βασεν*: the aug. *ε* is here properly used as long, because account is taken of a letter of the stem, remembered though unwritten. That stem is *δφι-*, and the aor., with lengthened stem, *ἔδφισεν*.

34. *παρὰ θίνα*: 'along the shore.' — *πολυφλοίσβοιο*: suggests by its sound its meaning. Such words are called onomatopoëtic.

35. *ἀπάνευθε*: 'far away,' *ἀπό, ἄνευ*, and the suffix *-θεν* or *-θε*. — *πολλὰ* (cogn. acc.) . . . *ἤρᾱθ'* [*ἤρᾱτο*]: 'was praying earnestly,' ipf. 3d sing. from *ἄρδομαι*.

36. *ἄνακτι*: for case, G. 184, 2, H. 595 b. — *τόν [δν]*: the first instance where the article fills the place of the relative. G. 140, H. 243 D. — *Δητώ*: 'Leto,' Lat. *Latona*, greatly revered as the mother of Apollo and Artemis, whom she brought forth on the island Delos. See v. 9.

37. *μεν [μου]* *Χρύσην*: Chryse and Killa were unimportant towns in the Troad. The term Troad (*ἡ Τρωάς*, sc. *χώρα* or *γῆ*) designates the region about Troy. — *ἀμφιβέβηκας*: 'protectest,' lit. 'standest about.' The figure may be of a warrior standing over and defending a fallen companion. Notice that most of the perfects in Hom. denote a *state*, and are to be translated as presents. — *Τενέδοιο*: for gen., G. 171, 3, H. 581 a. — *ἔφι*: 'mightily.' The suffix *-φι* is properly an instrumental suffix, and has its original force here. The same suffix appears in Latin in *tibi, sibi*, and *mihi*.

39. *Σμυνθεῦ*: 'Sminthian;' this word probably means 'destroyer of field-mice' (*σμύνθος*), which infested fields of grain. — *τοῖ [σοι]*. — *χαρῆ-εντα*: pred. adj. with *νῆν* [*νέων*], may be translated by adv. expression, 'for thy pleasure.' — *ἐπὶ . . . ἔρεψα* (unaug. aor. from *ἐρέφω*): 'roofed over,' i.e. 'built.'

40. *κατὰ . . . ἔκηα* [*κατέκαυσα*]: 'consumed utterly,' lit. 'burned down.' The form *ἔκηα* is produced from the stem *κα-* (*καν* or *καφ*) by lengthening the stem-vowel, after the analogy of liquid verbs. See Sketch of Dialect, § 20, 3.

41. *ἡδ(έ)*: orig. correlative of *ἡμέν*, but often used alone, = *καί*. — *κρήνην ἔλδωρ* [*κράνον τήν εὐχὴν*]: Hom. pres. is *κραίαινω*, strengthened form of Attic *κραίνω*.

42. *τίσειαν*: distinguish *τίω*, 'honor,' from *τίνω*, 'punish.' For subj., G. 251, 1, H. 721, 1. — *βλέσσειν*: dat. of means or instrument.

43. *τοῦ*: for gen., G. 171, 2, H. 576.

44. *κατ'*: for loss of accent with elided vowel, G. 24, 3, H. 100. — *Οὐλύμπιοι* [*Οὐλύμπου*]: 'Olympus' in Thessaly, the home of the gods, more than 9,000 ft. high, its summits clad in perpetual snow. Some suppose the little less lofty Bithynian Olympus to be meant; this would be much nearer the Trojan plain. — *κατὰ κρήνων*: 'down from summit,' where were the palaces of the gods. — *κῆρ* (only in nom. and acc. sing.) [*καρδίαν*]: the acc. of specification is especially frequent with verbs denoting emotion.

45. ὁμοῖσιν [ἐπὶ τοῖς ὁμοῖς], see on θυμῷ v. 24. — ἀμφοτερόν τε φάρεττον [καὶ ἀμφοτεροῇ φάρετταν]. ἀμφοτεροῖα (ἀμφι, ἐφέφω) : 'closed at both ends.' Notice that the naturally short final α is here used as long in the arsis of the foot. This liberty is taken especially in words ending in three short syllables.

46. ἐκλαγγαν : the full stem κλαγγ- shows itself in the aor., though not in the pres. κλάω, G. 108, IV. b, H. 328 b. N. — ἄρ' (ἔρα) : inferential particle, the meaning of which must often be felt rather than expressed. Here we might give its force with δέ thus : 'and then it was that,' or 'and you may be sure.'

47. αὐτοῦ κινηθέντος : 'as the god himself moved.' αὐτοῦ stands in contrast to διστοί. — ἦν [ῥει]. — νυκτὶ δοικώς : 'like the night,' i.e. silent and awful; for case of νυκτί, G. 186, H. 603.

48. ἀπάνευθε : governs gen. νεῶν, though used absolutely in v. 35. — μετὰ . . . ἔηκεν : 'let fly into the midst;' μετὰ is adv. (see on v. 25), and we have no tmesis. Distinguish : ἴον, 'violet;' ἰός, 'arrow;' ἴος, 'one.'

49. δεινῇ : attributive : 'a dreadful twang began from the silver bow.' Distinguish βίος, 'life,' and βίός, 'bow.' The armor and ornaments of the gods are generally represented as of gold; Apollo, as god of light (Φοῖβος, v. 43) bears the silver (white) bow. There is an evident onomatopœia in this verse. Among many examples of onomatopœia in Lat. and Engl. the following may be given: *Monstrum horrendum informe cui lumen ademptum*, Vergil's Aeneid, III, v. 658 (from the description of Cyclops), and the lines from Tennyson's Princess, —

'The moan of doves in immemorial elms, and murmur of innumerable bees.'

50. οὐρήας [ορέας] : 'mules;' the word is perhaps connected in derivation with ὄρος, 'mountain,' mules being specially adapted to service in mountain roads; for case of οὐρήας, G. 158, N. 2, H. 544 d. — ἐπ' ἑχέτο : 'assailed;' ἐπὶ has the same force as in v. 31, 'one after another.' — ἀργούς : the radical idea of the word is 'bright.' Hence the two signifi., — 1. 'white;' 2. (as here) 'fleet,' 'quick,' because quick motions produce a dazzling effect like that of white color. — αὐτάρ : expresses a slighter opposition than ἀλλά, but is more strongly adversative than δέ.

51. βάλος (σ)χεπευκτός : example of the lengthening of a final short syllable, on account of original initial consonant not wholly forgotten, though it had ceased to be written. — ἐφίεός : pres. ptc. from ἐφ-ίημι.

52. βαλλ' [ἐβαλλε] : 'was smiting.' — νεκύων : gen. of material. — θαυμαί : adj., best translated as adv., 'thickly' (see on v. 39).

53. ἀνὰ στρατὸν ἕχέτο : 'sped (up and down) through the encampment.' Notice in this and the follg. verse three cases of the omission of the article. H. 530 b.

54. τῇ δεκάτῃ : the word for day in Hom. is always ἡμαρ (cf. adv. ἐννῆμαρ, v. 51); but this fem. form of the adj. suggests that the form ἡμέρα was not unknown to the poet. — καλίσσατο [ἐκαλίσσατο].

55. τῷ γὰρ ἐπὶ φρεσὶ θῆκε [ταῖς φρεσὶν αὐτοῦ ἐπέθηκεν]: 'put into his heart.' φρεσὶ is dat. after compd. verb; τῷ is dat. of obj. remotely affected. G. 184, 3, H. 596.

56. ῥά: see on v. 46. The force of particle may here be given by: 'you know,' or 'you see.' Those acquainted with German will be reminded of *ja* joined to the verb; e.g. *Denn sie sah sie ja sterbend.* — ὄρατο [ὠρατο or ἑώρα]: middle voice used without appreciable difference of meaning from the active.

57. δ'· ἐπεί οὖν: 'and so when.' In ἤγερεν [ἡγέρθησαν] and δμυγέρες we see the stem of ἀγείρω (ἀγερ-) repeated: 'had assembled and were gathered together.' This is an example of Homeric fullness of expression. We see the same thing in the Hebrew poetry, in what are called the 'Parallelisms' of the Psalms.

58. τοῖσι: for case, G. 184, 3, N. 2, H. 601; translate: 'rose up and spoke among (and for) them.'

59. νῦν: i.e. 'as things now are.' — ἄμμε [ἡμᾶς]: Aeolic form. — παλιμπλαγχθέντας (πάλιν, πλάζω): 'baffled,' lit. 'driven back.'

60. εἰ κε(ν): as κε(ν) = the particle ἄν, εἰ κε, = εἰάν (which is never found in Hom.) and ἤν. According to Attic usage this conj. should be followed by subj.; but we shall find many instances where εἰ κε is followed by the opt. to express a bold supposition, possible but unlikely; κε emphasizes the contingency.

61. εἰ δῆ: 'if really; δῆ, like Lat. *iam*, to which it is perhaps allied, is properly a temporal particle, and means 'now;' and this meaning underlies all its uses, even where it is introduced to give dramatic vividness to a statement or narrative. — δαμῆ: fut., not pres. indic.

62. ἐρείομεν (from ἐρέω, 'inquire of') = ἐρῶμεν [ἐρωτῶμεν]: for hortative subj., G. 253, H. 720 a. — μάντις (μαίνομαι): 'seer,' 'prophet;' not devoted, like the priest, to some one deity. — ἱερεὺς: 'sacrificial priest' (hence ἱερεύω, 'offer sacrifice,' 'slay'); he learns the will of the gods by sacrifice. — ὄναροπόλος: 'reader of dreams.'

64. κ' εἴποι [ἂν εἴποι]: potential opt. G. 226, 2, b, H. 722. — δ τι: the indir. interrogative is reg. employed in dependent questions. G. 87, 1, H. 248. The direct question was: τί ἐχώρατο; — ἐχώρατο: from χῶραι.

65. εὐχάλης [εὐχῆς]: for gen., G. 173, 1, H. 577 a.; translate: 'finds fault for a vow (unfulfilled) or a hecatomb (not offered).' For deriv. and meaning of ἐκατόμβη, see Hom. Dict.

66. κνίσσης: for gen., G. 171, 1, H. 574; 'savor,' 'smell of burning fat.' Upon this, as it rose to heaven, the gods were supposed to be nourished.

67. βούλεται [βούληται]: translate with αἰ κε, 'on the chance that he may wish'; some translate, 'whether he may wish,' and regard as an indirect question. Goodwin MT. 53, N. 2, says that an apodosis, e.g. 'that so we

may learn,' is to be supplied. L. R. Packard suggests that *ἐπέλεμεν* is really the apodosis, and that the difference between this and ordinary conditions is that, whereas usually the verb of the protasis precedes the verb of the apodosis in *time* as well as in *thought*, here (and in similar cases), the priority is only in *thought*, not in *time*. Willingness to relieve is evidently thought of, in this case, as subsequent to the *ἐπέλεμεν*; hence Professor Packard suggests the name *posterior condition* for such cases. — ἡμῶν ἀπὸ λουγὸν ἀμύναι [τὸν λουγὸν ἀπαμύναι ἡμῶν]: dat. of advantage is commonly used after this verb in Hom. instead of the gen. of separation, which would be quite natural. G. 184, 3, N. 3, H. 597.

68. *ὅς* εἰπὼν κατ' ἄρ' ἔξετο [οὕτως or ταῦτα οὖν εἰπὼν ἐκαθέζετο].

69. *ὅχα*: occurs only in the phrase *ὅχ' ἄριστος*: 'far the best'; it is thought to be for *ἐξοχα* (*ἐξέχω*, 'project'), 'eminently,' 'prominently,' — where, however, the idea of prominence lies in the *ἐξ*, not in *ἐχω*.

70. *ὅς* *Ἡδῆ* [ἦδε]: see on v. 51. — *πρὸ τ(ε) ὄντα*: lit. 'the things that were beforehand,' the article, expressed with the two preceding ptcs., is omitted with the third. All of these ptcs. denote time with reference to the secondary tense *ἦδη*. Hence translate, 'that which was,' 'that which was to be,' 'that which had been (lit. was beforehand),' — *i.e.* the present, the future, and the past. — *ἐ-δ-ντ-α* (for *ἐσ-δ-ντ-α*) and *ἐσ-σ-δ-μενα* show the original elements of which they are composed more clearly than the Attic forms *ὄντα*, *ἐσόμενα*.

71. *νῆσοσ(ι)* [ναοί]: dat. of advantage, instead of gen. after a word of ruling: 'acted as guide for the ships,' *i.e.* showed them the way. See on v. 67, G. 184, 3, H. 597. — *Ἰλιον*: *i.e.* *ager Trojanus*, 'precincts of Ilium.' — *εἰσω* [εἰς]: freq. used in Hom. as prep. with verbs of motion.

72. *ἦν διὰ μαντοσύνην*: 'by means of his prophetic art;' *e.g.* at Aulis, where Kalchas had directed the sacrifice of Iphigeneia. Divination is the special gift of Apollo, as the gift of song is that of the Muse (v. 1). — *ἦν* is poss. adj., for which in Attic the article would be a sufficient substitute. G. 82, N. 2, H. 238, R. 2. — *τήν* = *ήν*: rel. pron.

73. *ὁ σφιν*: *ὁ* is the article (with demonstrative force) which receives the accent on account of the enclitic *σφιν*. *σφι(ν)* = *σφισι(ν)*; but as this is always reflexive in Attic, the unemphatic *αὐτοῖς* would be the prose equivalent of *σφι(ν)*. Connect the dat. with *ἀγορήσατο καὶ μετέειπεν* (see on v. 53).

74. *κῆλαι* [κελεύεις]: from pres. *κέλομαι*. — *δίφιλε*: often written as two words, *Διτ φίλε*. — *μυθήσασθαι* closes a spondaic verse; see on v. 11.

75. *μήνιν*: deep, persistent wrath, as in v. 1; compare with *χόλον* and *κότον*, vv. 81, 82. — *ἐκατη-βέλεται* [-βελετου]: if the first part of the compd. is derived from the root of *ἔημι*, the rough breathing represents an orig. initial consonant, and thus the lengthening of the last syllable of

the preceding word is explained. The following caesura would also sufficiently account for the lengthening. See Essay on Scanning, § 5, 4.

76. ἐγών, σύνθεο, δημοσσον [ἐγά, συνθεοῦ, δημοσσον]. — σύνθεο: 'give heed.'

77. ἦ μὲν [ἦ μὴν]: 'verily.' — πρόφρων: the adj. is best translated as adv. 'heartily'; it agrees with the (omitted) subject of the infinitives ἀρτῆξιν χολώσμεν = χολώσσειν. The subj. of these infns. would be nom. being the same as the subj. of the verbs on which they depend. After verbs of thinking, hoping, threatening, and promising, the fut. inf. is usually found, and its subj. is omitted when identical with that of the principal verb. — ἔπεισιν: dat. pl. from ἔπος.

78. ὀδομαι χολώσμεν: 'I expect to enrage.' That the seer's anticipation was correct is shown in vv. 101-108. — μέγα πάντων Ἀργείων κρατεῖα: 'rules mightily over all the Argives,' G. 171, 3, H. 581 a.

79. καὶ οἱ [καὶ αὐτῷ]: the transition from a rel. to a demonstr. pron., in the second of two parallel clauses, is common in both Greek and Latin. Perfect correspondence would have required καὶ ᾧ in the second clause. G. 156, H. 818, R. d.

80. δτε χάσεται [δταν χάσσηται]: G. 207, 2. — χέρῃ: assumed nom. χέρης, prob. derived from χεῖρ: 'one who is in the hand of,' 'vassal.' From this stem χερ- is formed the comp. χερείων [χείρων]. In Hom. the heroes (βασίλῃς, διαγενεῖς) fill almost the entire stage; the common people are hardly mentioned. The farmer's hard lot is described by Hesiod.

81. εἴπερ: In Attic we must have had ἤπερ with follg. subj. — χόλον γε: 'his anger at least,' as opposed to κότος, 'spite,' 'abiding grudge.' — καταπήγῃ (from -πέσσω): 'digest,' lit. 'boil down,' — stronger than the English expression, 'swallow one's anger.'

82. ἀλλά, 'yet,' introduces the apodosis. — ὄφρα τελέσῃ [μέχρις ἂν τελέσῃ].

83. στήθεσσι τοῖσι [τοῖς στήθεσι]: here the preposition is expressed, which was omitted in v. 24. — φράσαι: in active voice, 'point out;' in midd. 'ponder' (point out for one's self). — εἰ: 'whether.'

84. τόν [αὐτόν]: compds. of πρός with φημί and εἶπον govern the acc., not the dat. — ἀπαμβόλεμος: lit. 'making an exchange;' ἔπεισι is to be understood, and thus comes the common meaning, 'replying.'

85. 'Take courage, and speak forth whatever divine message thou knowest.'

86. ᾧτε: dat. governed by ptc. εὐχόμενος, 'by prayer to whom;' for dat., G. 184, 2, H. 595 b. ᾧ τε seems not to differ sensibly in meaning from the simple relative; the enclitic τέ is freq. thus added simply to give greater weight to a word or for metrical convenience.

87. Δαναοῖσι: The three common Hom. designations of the Greeks, 'Achaïans,' 'Argives,' 'Danaans,' occur in vv. 79 and 87 in close proxim-

ity. Gladstone sees in *Ἀχαιοί* a constant reference to the ruling class. *Ἀργεῖαι*, he says, is applied only to the Greeks serving before Troy, while *Δαναοί* refers to the Greeks as fighting men. It is, however, doubtful whether these distinctions are observed; and it is probable that metrical convenience has much influence in the choice of the appellative.

88. οὕτως: referring, of course, to Agamemnon; for accent, G. 28, N. 3, H. 110. — ἐμὸν [ἐμοῦ] ζῶντος καὶ ἐπὶ χθονὸς δερκομένοιο: 'while I live and have the gift of sight upon the earth.' ἐπὶ χθονὸς δέρκεσθαι is a phrase of equivalent meaning to ζῆν, so that we have another example of the Homeric fulness of expression, noticed in v. 57. Cf., in English, 'live and breathe.'

89. κοῤῥης [κοίλαις]. — ἐπ-όσει: fut. from ἐπι-φέρω.

90. οὐδ' ἦν Ἀγαμέμνονα εἶπης: 'not even if thou shalt say Agamemnon,' to whom Kalchas had referred in his hint in v. 78. The apodosis of ἦν εἶπης is ἐποίσει, which may be repeated from the preceding verse.

91. πολλόν [πολύ]: the Hom. dialect shows a nearly complete decl. from each of the stems πολυ- and πολλο-; the Attic dialect has a mixed decl. made up from both. See Sketch of Dialect, § 13, 3. — εὐχεται: 'boasts,' 'claims to be (and is).' The Hom. chiefs pretend no false modesty; but neither does the word imply arrogance. It simply asserts Agamemnon's conceded position among the Achaeans. The orig. meaning of εὐχομαι, according to a plausible etymology, is 'speak in a loud voice.' Hence, — 1. 'pray' (aloud); 2. 'boast.'

92. 'And then it was that the faultless seer took courage (aor.), and was speaking' (ipf.). — ἀμύμων (ἀ priv. and μῶμος, 'stain'): the change from *μ* to *ν*, seen also in ἀνώνυμος (ἀ priv. and ὄνομα) and a few other words, is characteristic of the Aeolic dialect; lit. 'faultless,' but only of externals, — *e.g.* of lineage or of personal appearance.

93 = 65.

94. With ἔνεκ' ἀρητήρος *sc.* ἐπιμέμεται: the simple gen. of cause might perhaps have been used, as in v. 93.

95. Notice the transition from a relative, and hence subordinate, to an independent sentence. We might have had: 'and whose daughter he did not release and whose ransom he did not receive,' or ptcs. might have been used, — οὐκ ἀπολύσας καὶ οὐκ ἀποδεξάμενος.

97. πρὶν in this verse is an adv.; in the follg. verse it is a conj. We find similarly used, in Attic Greek, πρότερον . . . πρὶν and πρόσθεν . . . πρὶν. — ἀπώσει: fut. from ἀπ-ωθέω.

98. ἀπὸ . . . δόμναι [ἀποδοῦναι]: the subj. of this inf. is suggested by Δαναοῖσιν, in v. 97. — φάφ: see on v. 20. — ἑλικώπιδα κοῦρην [κόρην, H. 125, Exc. d]: the adj. is diversely explained as 'round-eyed' and 'bright-' or 'gleaming-eyed.'

99. ἀπριάτην: adverbial: 'without purchase,' *i.e.* without paying the

price exacted by Agamemnon. — *ἀνάποιον*: also adverbial: 'without ransom,' *i.e.* without handing over the *ἀπερείσι' ἄποινα* (v. 20) voluntarily offered by her father. — *ἄγειν*: the appropriate word for 'conducting' a hecatomb of living creatures.

100. *Χρύσην*: already mentioned, v. 37. — *μὲν* [*αὐτόν*]. — *πεπθίον*: potential opt. with *κε*; the form is redupl. 2 aor., of which there are many examples in Hom., but only three — *ἤγαγον*, *εἶπον*, *ἤνεγκον* — in Attic. See Sketch of Dialect, § 15, 2.

101 = 68.

103. *μένους* [*μένους*] . . . (*ἰ*)*πῆμπλαντ*(ο): 'his diaphragm, dark on both sides, was swelling mightily with fury.' The diaphragm, or midriff, a large muscle in the center of the body, was regarded by the Greeks as the seat of the various feelings, — joy, fear, rage, love. The same may be said of the word 'heart' in English. The adj. *ἀμφιμέλαινα*, 'black on both sides,' seems to be appropriate to *φρένες* in its literal sense as in the center of the body, and charged with venous blood. The *φρένες* can be said to be filled with *μένους*, 'fury,' only in their derived meaning. The phrase may be translated freely: 'his gloomy heart was filling mightily with rage.'

104. *ὄσσε*: defective noun, used only in dual: 'his two eyes.' — *οἱ* [*αὐτῶ*]: dat. limiting the verb, instead of gen. limiting the noun. G. 184, 3, N. 4, H. 597. — *λαμπετόωντι*: see on v. 31. — *ἔκτην*: 2 plupf. from *ἔοικα* and really a redupl. form = *φεκίτην*, so that the hiatus before it is only apparent.

105. *πρώτιστα* [*πρώτον*]: in form a double superlative: 'first of all.' — *κάκ'* = *κακά*: the accent, instead of disappearing with the elided vowel, as in case of prepositions (v. 101) is retracted to the preceding syllable. G. 24, 3, H. 100. The acc. is cognate. Translate *κάκ' ὀσόμενος*: 'with ill-boding glance.'

106. *κακῶν*: ntr. pl. — *τὸ κρήγγον*: lit. 'that which is sound.' — *εἶπας*: 2 aor. with intermediate vowel of 1 aor. Cf., in Attic, the two forms *ἤνεγκον* and *ἤνεγκα*.

107. *τὰ κάκ'* [*κακά*]: subj. of *ἔστί*, the inf. *μαντεύεσθαι* depending upon the pred. adj. *φίλα*. — *φρεσὶ*: see on v. 24.

108. *ἐπέλεσας* [*ἐτέλεσας*]: 'didst thou bring to pass.'

109. *καὶ νῦν*: 'and now,' — a special instance of the habit referred to in *αἰεὶ*, v. 107. — *θεοπροπίων ἀγορεύεις*: 'art declaring in thy capacity of *θεοπρόπος*,' *i.e.* 'art declaring as by divine direction.'

110. *θῆ*: 'in very truth,' or perhaps with ironical force, 'forsooth'. See on v. 61. — *τοῦ* [*τοῦτου*] *ἔνεκα* is the antecedent of *οὐνεκα* [*οὐ ἔνεκα*]: 'on this account, because.' — *σφὲν* [*αὐτοῖς*]: *i.e.* *τοῖς* 'Ἀχαιοῖς'. — *τεύχεα* (from *τεύχω*): 'devises.' Cf. Lat. *machinatur*.

111. *κούρης*: gen. limiting *ἄποινα*. — *Χρυσήτιδος*, nom. *Χρυσήτις*, 'Chryseïs,' feminine patronymic, formed from *Χρύσης*, 'Chryses.' The patro-

nymic ending is -ιδ, nom. -ις. G. 129, 9, H. 466. Chryseis means 'daughter of Chryses.'

112. *ἔθελον* [*ἤθελον*]. — *αὐτήν*: in emphatic contrast with *ἄποινα* in previous verse.

113. *καὶ γάρ*: the ellipsis is *οὐκ ἔθελον*: 'I well might refuse, for.' — *Κλυταίμνηστρης*: gen. after *πρό* in comp. G. 177, H. 583. Klytaimnestra, the wife of Agamemnon, who afterward proved unfaithful to him, and with her paramour Aigisthos accomplished his death, remained at Argos during the war.

114. *κουριδής*: 'wedded,'—probably derived, like *κούρη*, 'bride,' from *κείρω*, 'cut,' from the custom of cutting the bride's hair immediately before marriage. — *ἐθέν*: not reflexive, else it would have been accented *ἔθεν* [*οὔ*], but unemphatic = *αὐτῆς*. — *χερῶν* [*χείρων*]: see on v. 80.

115. 'not in figure nor in stature, neither in mind nor in skill.'

116. *καὶ ὥς*: see on v. 33.

117. *βούλομ(αι)*: For elision, see Sketch of Dialect, § 4. — *ἔμμεναι* (for *ἔσμεναι*) [*εἶναι*]. — *σδόν* [*σῶν*].

118. *ἐτοιμάσας*: 'put in readiness,' aor. inv. referring to a single act.

119. *ἔω* [*ῶ*]: we have the subj. in this final clause, because the aor. inv. has regularly the force of a primary tense. G. 202, 1.

120. *λείσσετε* [*ῥᾶτε*]. — *δ*: the acc. of the rel. pron. has passed into a conj. (*cf. quod* in Latin). In prose we should have had *ὅτι*. — *ἔρχεται ἄλλῃ*: 'is going elsewhere,' *i.e.* 'is given to another.' — *μοί*: dat. of disadv. G. 184, 3, H. 597.

121. *ἡμεῖς*: the verb has become so established in its derived meaning, 'answer,' lit. exchange words (*sc. ἔπεισι*), that it takes an acc. of the pers. like *προσέφη*.

122. The verse begins in courtly style; but, instead of the usual close, *ἔναξ ἀνδρῶν Ἀγαμέμνων*, there follows the contemptuous *φιλοκτεανότατε πάντων*. — *πάντων*: 'of all men.'

123. *εἰ γάρ*: 'How, pray?'

124. *ὕμην ξυνήϊα* [*ἴσμεν κοινά*]: translate the verse: 'Nor at all, methinks, do we know of common possessions stored up abundantly.'

125. The first *τά* is relative; the second, demonstrative. — *πολλῶν* [*πόλεων*]. — *δίδασται*: pf. from *δαίνομαι* or *δατέομαι*. Ten years of the war had been mostly spent in raids upon the lesser cities of the Troad, of which Achilles had destroyed twenty-three. It was in such expeditions that Chryseis and Briseis were made captives.

126. *παλῶλογα ταῦτ' ἐπαγείρειν*: 'pile these up (so as to be) collected together;' *παλίλογα* expresses the result of *ἐπαγείρειν*. See on v. 39.

127. *τήνδε*: *i.e.* Chryseis. — *πρό-ες* (2 aor. inv. *προ-(ημι)* *θεῷ*: 'send her forth (out of respect) for the god,' *i.e.* for Apollo. *θεῷ* is dat. of advantage.

128. *τριπλὴ τετραπλὴ τε*: 'thrice, yea, four times.' Cf. Verg. Aen. I. 94, *terque quaterque*. — αἶ κέ ποθι [*ἐάν που*].

129. *δῶσι* [*δῶ*]: 2 aor. subj. 3 sing. The *ι* subscript in the Attic form *δῶ* is derived from the orig. ending *-σι*, and should not logically be written in *δῶσι*. It is, perhaps, to be explained as a mistaken correction of the copyist, who remembered the *ι* subscript in the Attic form, and assumed that it should also be written in the Hom. form. — *πόλιν Τροίην*: unlike *Τροίης πτολίεθρον* (v. 164), undoubtedly refers to the city Troy.

131. *δὴ οὕτως*: pronounce *δὴ οὐ* as one syllable by synizesis. — For the orig. meaning of *δὴ*, which is here apparent, see on verse 61. — *ἀγαθός περ ἐάν*: 'very brave as thou art.' *περ* is a freq. attendant of the concessive ptc., but no concessive idea belongs to *περ*, which retains its orig. meaning, 'in high degree' (from *περ*); here it qualifies *ἀγαθός*, 'very brave.'

132. *κλέπτε νόφ* [*νῶ*]: 'cheat by craft,' 'craftily cheat;' or *νόφ* may be taken as a local dat. in its first meaning: 'cheat in thy thought,' which nearly equals 'think to cheat.'

133. *ἦ ἔθελεις*: 'dost thou really wish?' — *ἔφρ' ἔχης*: used as the equivalent of inf. *ἔχειν*, and parallel with follg. *ἦσθαι*. — *αὐτως*: adv. from *αὐτός*, with changed accent; lit. 'in this very way,' i.e. 'vainly,' 'idly,' 'without a gift,' as is explained by *δευόμενον*.

134. *δευόμενον* [*δεόμενον*]: G. 98, N. 1, H. 371 b.

136. *ἄρσαντες*: 1 aor. ptc. from stem *ἀρ-* (*ἀραρίσκω*). — *ἄρσαντες κατὰ θυμόν*: 'suing it to my wish.' The sudden breaking off of the sentence by suppressing the apodosis, — indicated by the dash, is called *aposiopēsis* (*ἀποσιώπησις*: lit. 'becoming silent'). If expressed, the apodosis would have been something like *καλῶς ἔξει*. Cf. Vergil's Aen. I, 139.

137. *εἰ . . . δώσωσιν* [*ἐάν δέ μὴ δώσωσιν*], *ἐγὼ δέ κεν αὐτὸς ἔλωμαι*: *δέ* marks the commencement of the apodosis, and is not connective; it may be rendered 'then,' or left untranslated. A similar instance of its use occurred in v. 58. *κεν ἔλωμαι*: an instance of that use of the subj. in Hom. which closely approaches the fut. indic., — being, perhaps, a little less positive. G. 255 and N., H. 720 e. In Attic there are only two grades of expression, — fut. indic. and opt. with *ἔν* (potential opt.). The Hom. language has five varieties of expression, — fut. indic., subj., fut. indic. with *ἔν*, subj. with *ἔν*, opt. with *ἔν*.

138. *τεόν* [*σόν*] — *Αἴαντος*: Ajax, the son of Telamon (*Αἴας Τελαμωνίος*), was the strongest of the Greek heroes, and during Achilles's absence the bravest in defence, as Diomedes was the boldest in attack. Cf. B 768, Γ 226. — *Ὀδυσσεύς* [*Ὀδυσσεύς*]: see on *Ἀχιλλεύς*, v. 1. Odysseus, the son of Laertes, of the island Ithaca, was the shrewdest of the chiefs, and the hero of the Odyssey. Agamemnon is made to insult gratuitously, in succession, the most distinguished of the Greek warriors.

139. *ἰὼν ἔλωμαι*: 'will go and take.' — *ἄξω ἑλόν*: 'will take and

bring.' — *κεχολώσεται* : fut. pf. from *χολόω*, *i.e.* 'he shall not only become, but remain angry' (*cf.* *κεκλήσθαι*, Γ 138). *κε* (*ἄν*) is joined with *κεχολώσεται* and *ἰκῶμαι*, as described in v. 137.

140. *μεταφρασόμεθα* : 'we will consider hereafter' (*μετά*).

141. In this and the follg. vv. occur several instances of aor. subjs. with shortened mood-signs (see Sketch of Dialect, § 17) : *ἐρύσ(σ)ομεν*, *ἀγείρομεν* (142), *θείομεν* [*θῶμεν*] (143), *βήσομεν* (144). These are all hortative subjs.

142. *ἑρέτας* : from nom. sing. *ἑρέτης*.

143. *καλλιπάρηον* : compound of *καλός*, 'beautiful,' and *παρεία*, 'cheek.'

143. Join *ἄν* (for *ἀνά* by apocope, G. 12, N. 3, H. 73 D) with *βήσομεν*, from which it is separated by tmesis.

144. Translate *ἄρχος* as predicate : 'Let one man, who can give counsel, be leader.'

145. Idomeneus was king of Crete.

147. *ὄφρ' ἰδέσσεαι* [*ἴν' ἰλδσθαι*]. — *Ἑκάργον* : ordinarily explained as 'Far-worker' (*ἑκάς*, *ἔργον*), *i.e.* 'Far-darter,' referring to the force of the Sun-god's darts, even at a distance. Autenrieth derives the word from *ἑκάς* and *εἰργω* : lit. 'one who shuts far away,' *i.e.* either from evil ('Protector') or in the lower world ('Death-god').

148. *ὕπδρα* : perh. for *ὕποδρακ* (*ὕπό*, *δέρκομαι*), lit. 'looking under' (angry eyebrows), 'with scowling glance.' There can hardly be found a finer example of indignant invective than the passage vv. 148–171.

149. *ἀναιδέην ἐπειμένε* : 'clad in (as with a coat of mail, lit. 'clothed upon with') shamelessness.' Verbs which take, in the active voice, an acc. of the person and of the thing retain the acc. of the thing in the passive. G. 164, 197, N. 2, H. 553 a. — *ἐπί* does not lose its final letter, because *ἐννυμι*, Lat. *vestio*, has initial *F*.

150. *ἔπειν* : the double dat. is natural, because in obeying a command one also obeys the giver of the command (*cf.* in Lat. *dicto audiens esse alicui*; in other words, *ἔπει* is the nearer, *τοῖ* (*σοι*) the remoter (indirect) object. It comes to the same thing to explain *ἔπει* as a definitive appositive of *τοῖ* : 'thee,' *i.e.* thy words. H. 500 d. — *πέθνηται* : dubitative or deliberative subj. : 'How can one obey?' G. 256, H. 720 c.

151. *ὀδόν* : cogn. acc. after *ἐλθέμεναι* [*ἐλθεῖν*]; translate : 'either to go on a foray or to fight mightily with heroes.' — *ἔφι* : see on v. 38.

153. *μαχησόμενός* [*μαχόμενος*] : final syllable is here used as long before the caesura. See Essay on Scanning, § 5, 4. — *μοι* : 'in my sight.' G. 184, 5, H. 601.

154. *οὐδὲ μὲν* [*μήν*] : *cf.* v. 77. Wealth in the heroic age consisted chiefly in cows and horses. *Cf.* the derivation of Lat. *pecunia* and Engl. *chattel*.

155. Phthia in S. Thessaly was the hereditary kingdom of Achilles.

The two fine-sounding adjectives which close the line describe the fertility of the Thessalian plain.

156. *ἐπεὶ* ῥ: the diphthong *ει* may be considered as shortened in the thesis before follg. vowel, or the *ι* may be pronounced by synizesis with the following *η*, — *ἐπε* *ιη*.

157. Notice the flowing sound of the first half of this spondaic verse, on account of the number of vowels as compared with consonants.

158. *σοί*: dat. of association with *ἔα*, G. 186, H. 602 b; yet the verb *ἐσπόμεθα* regularly takes the dat. The accent of *σοί* and its repetition — *σύ, σοί* — indicate great emphasis.

159. *τιμὴν ἀρνύμενοι*: 'seeking to obtain satisfaction. *ἀρνύμενοι*, pres. *ἀρνυμαι*, comes from a different root from *ἀείρω* [*αἶρω*]. Its primary meaning is 'attain to.' — *κυνῶπα*: implies nom. *κυνώπης*, lit. 'with the eyes of a dog,' 'dog-faced.' (Cf. in v. 225 the equivalent expression *κυνὸς ὄμματ' ἔχων*; cf. also Z 344, where Helen reproaches herself.) The noble traits of the dog seem scarcely to have been noticed by the Greeks. The word is constantly, both in compounds and alone, used to convey the extremest reproach. The single exception is the account of 'Argos,' Odysseus's faithful hound (Odyssey, p 272).

160. *τῶν*: gen. of cause, esp. freq. with verbs of emotion (see on v. 65). — *μετατρέπη*: becomes a verb of emotion in its derived meaning; lit. 'dost not turn thyself about,' i.e. 'dost not regard,' cf. Lat. *re-spicere*. — *ἀλεγίζω*: 'not to care for,' see v. 180.

161. *καὶ δὲ*: 'and now.' — *μοί*: could be joined with *ἀπειλεῖς*, as verbs of threatening govern dat. of person in both Greek and Latin; but is better construed as dat. of disadv. with *ἀφαιρήσεσθαι* (see on v. 67). — *αὐτός*: 'in person.'

162. *ᾗ ἐπεὶ* [*ἐφ' ᾗ*]: when dissyllabic preps. follow their objects, the accent is drawn back to the penult. This retraction of the accent is called *anastrophe* (*ἀναστροφή*: 'turning back'). See Sketch of Dialect, § 6. In the second half of this verse, an instance occurs of the transition from the relative clause to an independent sentence: 'for which I toiled much, and the sons of the Achaians gave it to me,' instead of 'and which the sons of the Achaians gave to me' (see on v. 79).

163. *οὐ μὲν* [*οὐ μὴν*]. — *σοί*: dat. after *ἴσον*, lit. 'equal with thee,' i.e. 'equal with thy prize.' This is an instance of what is called *comparatio compendiaria*, or abridged comparison. Cf. Xen. Anab. II, III, 15, *ἣ δὲ ὕψις ἡλέκτρον οὐδὲν διέφερε*, where *ἡλέκτρον* = *τῆς ἡλέκτρον ὕψεως*. — *ὀππότε* [*ὀπόταν*].

164. *πολλέθρον*: 'a city,' — not Troy, but some one of the numerous cities on the Trojan plain (see on v. 125).

165. *τὸ πλείον*: 'the larger (harder) part.' — *πολυ-αἶκος*: the latter part of this compound is the stem of *ἀτσω*, 'to leap,' lit. 'much springing,' i.e. 'fatiguing.' — *πολέμοιο*: generally to be translated 'combat,' — not, as in prose, 'war.'

166. *διέπουσ'*: 'bring to pass.' The act. forms *ἔπω*, *διέπω* rarely occur in Attic; the midd. forms are extremely common in the sense of 'follow.' — *ἀτάρ* = *ἀλλά* [ἀλλά]: see on v. 51.

167. Agamemnon, as generalissimo of the forces, has his special portion (*γέρας*) of all plunder, set apart in advance of the general distribution. Achilles comes in only on a footing equal with the other chiefs. — *δλίγον τε φθλον τε ἔχων*: lit. 'with (a prize) small and sweet,'—*i.e.* 'precious though small.'

168. *ἐπεὶ κε [ἐπὶ] κάμω πολεμίζων*: 'when I have fought myself tired.'

169. *εἰμι*: 'I will go,'—pres. with the usual fut. signif. — *ἐπεὶ ἤ*: see on v. 156.

170. *ἦεν [ἵεναι]*. — *σὺν νηυσὶ [ναυσ]*: we constantly find 'with the ships,' instead of 'on,' *i.e.* 'on board of the ships;' *εἴ*, among many examples, vv. 179, 183. — *σ'* [*σοι*]: dat. of advantage.

171. *ἀφύξαι*: fut. inf. from pres. *ἀφύσσω*, lit. 'draw off.' Translate: 'Nor do I propose to stay here in dishonor, and to draw (like a hewer of wood and drawer of water) for thee wealth and riches.'

173. *μάλ'*: 'by all means,' *εἴ* v. 85. So the modern Greek uses *μάλιστα*: *εἴ* Lat. *maxime*, as the equivalent for 'yes,' 'certainly.' — *ἐπ-έσονται*: pf. midd. from *σέω* with pres. signif., 'impels.' Notice how smooth-flowing this and the follg. vv. are from the numerous liquids which they contain.

174. *ἔνεκ' ἑμεῖο [ἐμοῦ ἔνεκα]*.

175. *οἷ κε τιμήσουσι*: see on v. 137. — *μητίετα [μητιέτης]*: with shortened final vowel and recessive accent. See Sketch of Dialect, § 10, 2.

176. *ἔχθιστος*: 'most hateful;' for form, G. 72, 1, H. 222. — *μοι*: 'in my sight;' see on v. 153. — *Διοτρεφές βασιλῆης [Διοτρεφεῖς βασιλεῖς]*: *διοτρεφής* and *διογενής*, 'Zeus-fostered' and 'Zeus-engendered' are common epithets of kings, both implying membership in the heroic line and a pedigree running back to Zeus.

177. As usual with an angry man, Agamemnon charges the quarrelsome spirit entirely upon his opponent.

178. Physical strength is nothing for a man to be very proud of, being purely a gift of the gods. — *κατερός ἐστι [κρατερός ἐστι]*.

179. *ἐτάροισι [ἐταίροις]*.

180. *Μυρμιδόνεσσι [Μυρμίδοσι]*: distinguish in translation the dat. after the verb: 'play the ruler among (for) the Myrmidons,' from the gen. with the same verb: 'be ruler over the Myrmidons.' The Myrmidons were the subjects of Achilles. — *σέθεν [σοῦ]*: see on v. 160.

181. *ἔδομαι (σοῦ) κοτέοντος*: 'trouble myself about your spite.'

182. *ὥς*: adv. of comparison, 'just as.' The important part of the apodosis is *ἐγώ κ' ἔγω* (subj. with *κε* nearly equals fut. indic.); but the

την μὲν . . . πέμψω is brought in to save Agamemnon from the appearance of defiance to Apollo's command. The sense may be thus given: 'Though (μὲν) I comply with the god and send, etc.; yet (δὲ) I will have my retaliation upon you, the cause of my loss; for I will go in person and take, etc.'

183. νηὶ ἐμῇ: 'with (*i.e.* 'on' or 'by') one of my ships.'

185. Agamemnon appears in a hateful light in this and the two follg. vv., when he declares that his motive in the threat which he makes is simply to show his *greater power*. The distinction between *κρατερός* and *φέρτερος*—the former referring more to physical strength, the latter to resources of various kinds in one's command—is clearly made below (vv. 280, 281).

187. ἴσον ἐμοὶ φάσθαι: 'to speak on a level with me,' 'to assert himself my equal; 'ἴσον is originally a cognate accusative. — *δμοιωθήμεναι* [*δμοιωθῆναι*] *ἄντην*: 'to liken himself to me before my face; 'ἄντην is adv. (*cf.* *ἀπριάτην*, v. 99).

188. Πηλεΐωνι: dat. of possessor; the patronymic ending *-ων* is infrequent in comparison with *-ίδης*, see on v. 7. — *οἱ*: this is one of the common cases where the dat. limiting the verb takes the place of a gen. limiting the noun *ἦτορ* or *στήθεσσι*. Translate vv. 188, 189: 'Woe came to Peleus's son, and his heart was perplexed in double-wise in his shaggy breast.'

190. *φάσγανον*: probably derived from *σφάζω*, and so originally meaning 'slaughter-knife,' but here equals *ξίφος*, *ἄορ*, and means 'sword.'

191. τοὺς μὲν ἀναστήσας: 'should make start up the rest of the chiefs.' At the assembly of chiefs (*βουλή γερόντων*), the speaker stood and the others remained sitting. *Cf.* vv. 53, 63, 101. The opts. in this v. represent subjs. of direct discourse (G. 256, H. 720 c.) changed to opt. under the influence of the secondary tense *μερμήριζεν*. — *ἐναρξῆσαι*: 'strip off armor' (*ἐναρα*), presupposes, of course, the killing of Agamemnon.

192. θυμὸν: 'fury.'

193. εἶος [*ἔως*]: *metathesis quantitatis*. See Sketch of Dialect, § 1, 4.

194. ἦλθε δ' Ἀθήνη: *δέ in apodosis*; 'then came Athena.' The change of tense marks the commencement of the apodosis. *Cf.* v. 58.

195. οὐρανόνθεν [*ἐξ οὐρανοῦ*]. — *πρὸ* . . . ἦκε: *tnesis*. *Cf.* *πρόταψεν*, v. 3.

196. ἀμφω: governed by *φιλέουσα*, for *κηδομένη* takes the gen. *Cf.* v. 209; *cf.* also H. 204, "Ἐκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ.

197. στη δ' ὀπίθεν: 'she stood behind,' or perh. 'she stepped up from behind' (see on v. 6.) — *κόμης ἔλε* [*εἶλε*]: 'plucked by the hair,' gen. of part taken hold of. G. 171, 1, H. 574 b.

198. δράτο [*ἔώρα*]: see on v. 56.

199. Notice the four aorists in this and the next verse, all describing

single acts quickly accomplished. — **θάμβησεν** [*θαύμασεν*]. — **μετὰ** . . . **ἐπράπετο** (2 aor. midd. from **τρέπω**): here used in literal sense (contrast with v. 160), 'turned him about.'

200. **οἱ** [*αὐτῇ*]: nearly equal to poss. gen. limiting **δοσε** (see on v. 188). Translate the last hemistich: 'for her terrible eyes shone brightly.' Or **δεινὸν** may be taken as predicate: 'dreadful was the gleam of her two eyes.' — **φάνθεν** [*ἐφάνθησαν*]. Cf. **κρήνον** [*κράνον*], v. 41.

201. Translate: 'and having raised his voice (as preliminary to speaking) he was addressing her with winged words.' Words are called 'winged' because they 'fly' so quickly from the lip to the ear.

202. **Τίπτ(ε)** [*Τί ποτε*]. — **αἶψ(ε)**: 'again,' as if he had said 'One vexation after another, here you are once more!' — **αἰγιόχοιο Διὸς τέκος**: example of a combination of words (three dactyls) which fits easily into the verse, and is used, perhaps, as a half-conventional phrase, without very distinct thought of its meaning. — **εἰλήλουθας** [*ἐλήλυθας*]: closes a spondaic verse.

203. **ἔη** [*ἔης*]: see on v. 56. — **Ἀτρεΐδαι** [*Ἀτρείδου*]. In B 185 we find **Ἀτρεΐδew**. See Sketch of Dialect, § 1, 4.

204. **τελέσθαι**: fut. inf. midd. with pass. signif.

205. **ἧς ὑπεροπλήῃσι**: 'because of his deeds of arrogance.' — **ἧς**: dat. pl. fem. of the poss. pron. **ῆς**, which is poetic. In Attic Greek, the place of the poss. pron. of the 3d sing. is supplied by the gen. of the personal pron. **αὐτοῦ**, **αὐτῆς**. The article alone has also frequently the force of a possessive. — **τάχα ποτέ**: 'at no distant day,' 'right soon.' — **ἂν** . . . **ἔλτση**: potential use of subj. (see on v. 137).

207. **τὸ σὺν μένος**: 'that wrath of thine.' — **εἰ κε πύθαι** [*ἐὰν πύθῃ*]: see on v. 67.

208. **οὐρανόθεν**: cf. v. 195.

209 = 196. — Distinguish **ὁμῶς**: adv. 'alike,' and **ὁμως**: conj. 'yet.'

210. **ἐριδος**: gen. of separation, 'from strife.' — **ἔλκεο** [*ἐλκον*]: imv. prs. 'be drawing.'

211. **ἔπει**: 'with words,' if only deeds of violence be foregone. — **ὡς ἔσται περ** [*ὥς περ ἔσται*]: lit. 'as shall be,' an elliptical phrase capable of different interpretations. It may mean: 'as you will do (in any case),' or it may refer to the future humiliation of Agamemnon, in which case a word must be supplied, and we might translate: 'predicting how it shall be.' In this and the follg. vv. three different forms of the future of **εἰμί** occur.

212. **ὅδε γὰρ ἔπειω**: another freq. combination of words (penthemimeris), see on v. 202, which fits easily into the verse. — **τό**: how decide whether relative or demonstrative? The presence of conj. **δέ** decides.

214. **ὑβριος** [*ὕβρεως*]: notice omission of the article, which would be expected in Attic. — **ἴσχω** [*ἔχου*]: 'restrain thyself.'

216. **σφαιτέρον**: poss. pron. (poetic form) formed from dual of the

pers. pron. of 2d person. See Sketch of Dialect, § 14, 1. Translate: 'the word of you both,' *i.e.* of Athena and Hera. — *εἰρύσασσθαι* (closes spondaic verse): 'respect,' 'observe.' It is doubtful whether this form is to be derived from the root (*F*)*ερν*, *έρνω*, 'draw,' or from a root (*σ*)*ερF*, Lat. *servare*. It is easy to derive, from the idea of 'drawing to one's self (for protection),' the meaning 'defend,' 'maintain,' 'respect.'

217. *καὶ μάλα περ κεχολωμένον* [*καίπερ μάλα κεχολωμένον*]: the separation of *καὶ περ* (like *ὅς περ*, v. 211) may be compared to tmesis. *κεχολωμένον* agrees with subj. of *εἰρύσασσθαι*, *i.e.* *ἐμέ* or *τινά*.

218. 'Whoso obeys the gods, they hearken well to him.' For sentiment, *cf.* Prov. xv. 29, John ix. 31. In *ἐκλυον* we have the first example of the gnomic aor., to express a general truth (so called because this use of the aor. is freq. in proverbs, *γνώμαι*). G. 205, 2, H. 707. The aor. here is equal to a prs. and hence the subj. in conditional rel. sentence. — *ὅς κε ἐπιπείθεται*: general condition referring to present time. If *τ'* before *ἐκλυον* is for *τε*, it may be compared with the same word in vv. 81, 82. There the enclitic is found with no connecting force in both principal and subordinate clauses; here it stands only in the apodosis. Others would see in *τ'*, the particle *τοι*, and translate: 'surely.'

219. *ῆ*: ipf. 3 sg. from defective verb *ῆμι*, Lat. *aio*, occurs in Hom. only in this form. In Attic Greek, *ῆμι*, 1 sing. prs., and *ῆν* and *ῆ*, 1 and 3 sing. ipf., are found. — *σχέθι* [*έσχε*]: 'held,' 'stayed'; for formation in *θ*, see G. 119, 11. H. 411, D.

220. *ὥστε* [*έωσε*]: from *ώθεω*. — *οὐδ' ἀπίθησε*: first instance of litotes. Litotes (*λιτότης*, 'simplicity') is a form of statement which, because of its *studied simplicity*, and evident inadequacy, is accepted for much more than it actually asserts. Here, *e.g.* 'did not disobey' = 'did not fail to obey' = 'obeyed at once.' Examples of litotes are familiar in all literatures. Compare Milton's 'with unblessed feet' = 'with feet accursed.' Nor is this figure of speech by any means confined to poetry, but it is very frequent in prose: *e.g.* a citizen of 'no mean city'; his last service was 'not his least.' Dr. O. W. Holmes remarks that the humor of many persons consists largely in *understatement*. That this is very true of American humorists will be evident to any one who peruses a few pages of Mark Twain or Artemus Ward.

221. *βεβήκα*: 'was gone.' As the pf. in Hom. freq. = prs., so the plupf. naturally = ipf.

222. *δῶματ' ἐς*: 'into the palace.' — *μετὰ δαίμονας ἄλλους*: lit. 'into the midst of,' *i.e.* 'after other deities.'

223. *ἀταρτηροῖς*: 'hard,' 'unfeeling.'

224. *λήγε χόλοιο*: see on v. 210.

225. *κυνὸς ὄμματ' ἔχων* (see on v. 159): expressive of utter shamelessness, as *κραδίην ἐλάφοιο* (*έχων*) denotes extreme cowardice: 'with the eyes of a dog, with the heart of a deer.' It might be more natural to say in English: 'with the eyes of a dog, with the heart of a hare.'

226. ἐς πόλεμον: 'for combat,' last syllable of πόλεμον lengthened in arsis before caesura. — ἔμα = (σ)ἔμα.

227. To 'lie in wait in ambush' is the highest test of the courage of the Homeric hero. This duty falls to the 'champions,' ἀριστῆες. — ἀριστήεσσι [ἀριστεύει].

228. κῆρ: lit. 'death-angel,' i.e. death in person, certain death. Distinguish ἡ κῆρ and τὸ κῆρ: 'heart.' — εἶδεται [δοκεῖ]: from Hom. pres. εἶδομαι. Notice parataxis in sentence introduced by δέ = γάρ.

229. λάβιον [λῆον]: 'more gainful.' — κατὰ στρατὸν εὐρύν: 'throughout the broad (widespread, as lying in camp) army.'

230. ἀπο-αιρείσθαι: the failure to elide shows that αἰρέω orig. began with a consonant, which, however, is sometimes (cf. v. 182) ignored. — ὅστις [ὅς ἂν] εἴπη: for subj. see on v. 218. — σέθεν [σοῦ]: gen. depends upon the adv. ἀντίον. G. 182, 2, H. 589.

231. βασιλεύς: nom. in exclamation, which sometimes takes the place of a second voc. (it here follows οἰνοβαρές). G. 157, N., H. 541. — οὔτι-δανοῖσι: for dat. see on v. 180, 'among worthless subjects,' lit. 'people of no account' (οὔτις). The second half of the verse explains how it is possible for him to be δημοβόρος.

232. ἡ γὰρ ἂν . . . λωβήσαιο: 'for verily thou wouldest offer insult for the last time,' were not thy subjects worthless (εἰ μὴ οὔτιδανοῖς ἀνδρ-σοῖς). Instead of supplying the ellipsis, we may use the word 'else' (= 'if this were not so'): 'else thou wouldest surely,' etc.

233. ἐπί: adv. 'besides,' 'theretq.' Notice the lengthening of a final vowel before follg. liquid (easily and doubtless doubled in pronunciation); pronounce ἐπὶ μέγαν. Cf. v. 283, and see Essay on Scanning, § 5. 3.

234. τόδε σκήπτρον: each speaker in the assembly received from the herald the scepter, which gave the recipient the right to speak (the floor) as long as he held it. Cf. Γ 218. — μὲν [μήν].

235. φύσει: fut. act. from φύω. — πρῶτα: 'first,' i.e. 'once for all.' — τομήν (τέμνω, 'cut'): 'stock,' 'stump.' — ὄρεσσι: dat. pl. from ὄρος.

236. περὶ γὰρ ῥά ἐ χαλκὸς ἐλεφεν: the verb takes two accusatives as a verb of depriving: 'for, see (ῥα)! the steel hath stripped off from it (ἐ, here neuter) on every side (περὶ) its leaves and bark.'

237. μιν [αὐτό].

238. δικασπόλοι: 'warders of justice.' — θέμιστας πρὸς Διὸς εἰρύ-αται: 'maintain the laws in the name of (lit. before the face of) Zeus.' It is uncertain whether εἰρύαται is a sync. prs. [εἰρύ(ο)νται], or a pf. with prs. signif. For root and radical signif. see on v. 216.

239. δ δέ: 'and this.' δ instead of τό from the influence of the pred. noun ὄρκος. H. 513 c.

240. Ἀχλλῆος: obj. gen. after ποθή, 'longing for Achilles.' — ἔξεται [ἀφίξεται]. — νῆας: in Attic Greek, a prep. would be required. G. 162, H. 551.

241. τοῖς: dat. of advantage after *χραιομεῖν*, 'to help them.' See on v. 28.

242. εὐτ' ἄν [δταν]. — ὑφ' Ἑκτορος: gen. of agent is natural, because *πίπτωσι* is in effect a passive verb and equivalent to, 'are thrown down.' The gen. might equally well be connected with *θνήσκοντες*.

243. ἀμύξεις: 'thou shalt rend.'

244. δ τ': δ = *quod*, as in v. 120, τε having no appreciable force. Thus δ τε is equal to *δτι τε*. *δτι* never loses ι by elision. It is Hom. simplicity, and no boasting, for the hero to call himself *ἄριστος Ἀχαιῶν*. — *χωμένως*: see on v. 153.

246. πεπαρμένον (pf. ptc. from *πείρω*, 'pierce'): 'studded.' — *ἔτερο* [*ἐκαθέτερο*].

247. ἐτέρωθεν: 'on (lit. from) the other side;' cf. Lat. *ex altera parte*. — *ἐμήνιε* (ipf. from *μηνῶ*): 'was giving vent to his rage.' — τοῖσι: see on v. 58.

248. ἀνόρουσε: 1 aor. from *ἀρούω* [*δρυνμι*]. — λιγύς: 'clear-voiced.' — ἀγορήτης: lit. 'one who speaks in the *ἀγορά*;' synonymous with *ῥήτωρ*.

249. τοῦ [οῦ]: poss. gen. limiting *γλώσσης*. The force of *καί* can hardly be given in English. Cicero, *de Senectute*, x. has translated this verse: *ex ejus lingua melle dulcior fluebat oratio*. — *γλυκίων* [*γλυκυτέρα*]. *ῥέει* [*ῥρπει*]: G. 98, N. 1, H. 371 b.

250. τῷ: 'for him,' i.e. 'before his eyes,' 'during his life;' for dat., G. 184, 3, N. 1, H. 601. — *μυρόπων*: the derivation of this word is uncertain; its probable meaning is, 'mortal.'

251. ἐφθίαθ' [*ἐφθιντο* or *ἐφθιμένοι ἦσαν*]: plupf. pass. from *φθίνω*. Yet the sync. 2 aor. *ἐφθίμην* coincides in form with plupf. — οἱ [αὐτῷ]: see on v. 158. — *τράφεν* [*ἐτράφησαν*, 2 aor. pass. from *τρέφω*]. — ἦδ' ἐγένοντο: the natural order seems reversed. This *hysteron-proteron* may be explained by saying that the order is the natural one to one *looking back*.

252. μετὰ τρίτατοις [*ἐν τρίτοις*]: this use of *μετά* with dat. in sense of 'among' is wholly Homeric. Cf. Δ 61.

253. σφι [αὐτοῖς]. — *μετ-έειπεν*: *εἰπεν* is redupl. 2 aor. from stem *Fe-*. The full form was *e-Fe-Fe-ον*. After the digammas fell away, the second and third epsilons were contracted into *ει*. The initial *ε* is the syllabic augment. See Sketch of Dialect, § 15, 2.

254. ὦ πόποι: interjection expressing either dismay, as here; or delight, as in B 272. Before vocatives *ὦ* is always written *ὦ*. Cf. Engl. O! and oh!

255. γηθήσαι: 3 sg. 1 aor. opt. from *γηθέω*.

256. κεχαρομένο: redupl. 2 aor. opt. from *χαίρω*.

257. 'If they learned all this (tale) of your strife': the gen. (dual) depends upon *τάδε*.

258. *περί* (in the first hemistich) = *περίεστε*. The verb takes after it a gen. (as a word of superiority), and *βουλὴν*, as an acc. of specification; the explanatory inf. *μάχεσθαι* is precisely equivalent to an acc. of specification *μαχὴν*.

259. *ἀμφὺ δέ, κτλ* : an example of parataxis; instead of *δέ*, we might have had, in prose, *γάρ*.

260. *ἥπερ* [*ἥπερ* or *ἥ*]. — *ὑμῖν*: attracted from nom. *ὁμῆϊς* (*sc. ἔστω*) by the preceding *ἀρεοῖσι*.

262. *οὐ γάρ πω* [*οὐπω γάρ*]. — *ἴδωμαι* [*ἴδοιμι ἄν*, or *ὑψομαι*]: see on v. 137.

263. *οἷον Παρθοῖον*: attracted into the acc. by *τοιοῦτος ἀνέρας* of v. 262. A regular construction would require *οἷος ἦν Πειρίθοος*. Peirithoos was king of the Lapithai, a powerful tribe in Thessaly. Dryas, Kaineus, Exadios, and Polyphemos were chiefs of the Lapithai. To the marriage of Peirithoos with Hippodameia, the wild tribe of Centaurs were invited. Under the influence of wine, they attempted to carry off the bride and other women of the Lapithai. Theseus and Peirithoos led the resistance, and the Centaurs were overcome. The fact that Theseus, the national hero of Athens, was associated by old legend with Peirithoos, probably led to the interpolation of v. 265 in the interest of Athens, by some Athenian rhapsodist.

266. *κάρτιστοι*: metathesis. See Sketch of Dialect, § 7, 2. *δὴ* emphasizes the superlative: 'the very strongest.' — *κεῖνοι* [*ἐκεῖνοι*].

267. *μὲν* [*μήν*]: so also in vv. 269, 273.

268. *φῆρσιν* (probably an Aeolic form for *θηρσί*): 'wild people,' lit. 'wild beasts'; the Centaurs were represented, in later times, as half man and half beast. — *ἀπάλεσαν*: transitive, *sc. αὐτοῦς*.

270. *ἔξ ἀπῆς γαίης*: defines *τηλόθεν*, 'from far away, [namely] from a remote land.' — *αὐτοί*: the fact that the heroes 'themselves' sent for him shows what was his reputation even in his youth.

271. *κατ' ἑμ' αὐτόν*: 'by myself,' either as single combatant or at the head of his followers. The meaning is that he was not a subordinate, but fought independently. This no one of his present contemporaries could imitate (*οὐτις ἂν μαχέοιτο*).

273. *μὲν βουλήων ξύνιεν* [*τῶν βουλῶν μου συνέσαν*]: 'listened to my counsels.' G. 171, 2, H. 576.

274. Compare the repetition of the verb *πειθομαι* in this and follg. v. with the repetition of *κάρτιστοι* in v. 266.

275. *ἀγαθὸς περ ἑόν*: see on v. 131. — *ἀποαίρειο* [*ἀφαιροῦ*]: see on v. 230. — *κούρην*: see on v. 98.

276. *ἔα*: prs. inv. from *ἔδω*.

277. *Πηλείδῃ ἔθελ'*: pronounce *δη-εθελ'*, by synizesis. — *ἐριζόμεναι* [*ἐρίζειν*]. — *βασιλῇ*: for dat. G. 186, N. 1, H. 602.

278. *οὐποθ' ὁμοίης*: 'never a like,' *i.e.* 'always a greater,' an example of litotes. — *ἔμμορε*: 2 pf. from *μέιρομαι*, see Sketch of Dialect, § 22, 1.

279. *ῥτε* [*ῥ*]: enclitic *τε* without appreciable meaning. See on v. 86.

280. *ἔσσι, γέιναιτο*: both in protasis; the apodosis begins with *ἀλλ'*. For loss of accent of *ἀλλ'* with elided vowel, see G. 24, 3, H. 100. — *πλέονεσσι* [*πλέεσσι*]: for dat. see on v. 179. — For distinction between *καρτερός* and *φέρτερος*: see on vv. 178, 186.

282. *σὺ δέ*: 'and do thou,' turning to Achilles. — *τέον* [*τόν*].

283. *λίσσομ(αι)*: this elision could not occur in prose. — *Ἀχίλλῃ*: dat. of advantage with *μεθέμεν* [*μεθεῖναι*, 2 aor. inf. from *μεθίημι*], translate: 'to abate thy wrath for Achilles.' *i.e.*, since he is the reliance of the Achaians.

284. *πολέμοιο*: objective genitive after *ἔρκος*, 'bulwark of (in) combat.'

287. *ἔδ' ἀνὴρ* [*ἔδε δ' ἀνὴρ*]. — *περὶ . . . ἔμμεναι* [*περιεῖναι*]: see on v. 258. Agamemnon has no substantial charges to make against Achilles, but can only reiterate what he has already (vv. 175 follg.) said.

289. *τιν(α)*: 'one (at least);' he means, of course, himself. *τινὰ* is subj. of *πέισσεται*, after which *ἄ* is cogn. acc.

291. *προθέουσι*: often taken from *προθέω*, in which case the form requires no comment. One would translate: 'On this account do words of insult rush forth for him (*οἱ*) to utter?' But one may consider *προθέουσι* = *προτιθέασι*, as if there were a pres. *θέω* formed from the stem *θε-* of *τίθημι*, and translate: 'On this account do they (*i.e.* the gods) permit (lit. 'set before') him to utter words of insult.'

293. *ἦ γάρ κεν καλεοίμην*: see on v. 232.

294. *πάν ἔργον*: 'in every matter,' not necessary to sense but anticipates *ὅττι κεν εἴπῃς*.

295. *γάρ*: calls attention to the fact that the prohibition *μὴ σήμαινε* is the reason for the command *ἐπιτέλλεο*. Translate: 'Lay these commands on others if you choose (*δὴ*); you certainly (*γάρ*) shall not be giving directions to me.'

296. *οὐ γὰρ δῶ*: repeated sarcastically from Agamemnon's threat, v. 289.

297. Common verse to introduce a transition.

298. *χερσί* (scarcely differs in meaning from *βίῃ*): 'by force.' — *οὔτοι*: 'by no means.' Distinguish *οὔτοι*, and *οὗτοι*: 'these.' — *εἵνεκα κόρης* [*κόρης ἔνεκα*]: 'on account of a maid.'

299. *τω* [*τινι*]. — *ἐπεὶ μ' ἀφώλεσθέ γε δόντες*: 'since you but took away what you gave.'

300. *τῶν ἄλλων*: part. gen. depending upon *τι*. — *τῶν* in follg. v. takes up again *τῶν ἄλλων*, but is not necessary to complete sense.

302. *εἰ δ' ἄγε*: with *εἰ*, it is generally supposed that *βοῦλει* is to be supplied: 'but, if thou dost wish, come on.' — *γνώσιν* [*γνώσι*].

303. *ἔρωσσι*: *ἔρωέω*, in this and in one other place, π 441, means 'flow'; elsewhere always, 'hang back from,' 'recoil from.'

305. *ἀνοστήτην*: for apocope, see on v. 144. The assembly was dissolved by rising, *ἀνοστήτην λῦσαν* [*ἀναστάντες ἔλυσαν*].

306. *ἱσας* [*īsas*]: an *ε* was frequently prefixed, for greater ease in pronunciation, to several words which orig. began with *F*. It was easier to say *ἱFισος* than *Fισος*. Another example is *ἑλκοσι*, 'twenty,' cf. Lat. *viginti*.

307. *Μενοντιᾶδης*: for formation of patronymic, see G. 129, 9 b., H. 466. Considerable familiarity with the events of the Trojan war is taken for granted. Here it is assumed that Patroklos will be known by his patronymic alone. — *οἷς ἐτάροισιν* = *τοῖς ἐταίροις*.

308. *θοήν*: one of Homer's habitual epithets. — *ἔλαδε* [*eis ēla*].

309. *ἑρέτας*: from nom. sing. *ἐρέτης*. — *ἔσ-ἔριπεν*: the verb is used in a pregnant signif. 'chose (for and sent) into.' — *ἑλκοσι*: see on *ἱσας*, v. 306.

310. *βήσε* [*ēbībasē*]: 1 aor. with causative signif.

311. *ἐν δ'*: 'and among them,' adverbial.

312. *κλυθα*: species of cognate acc. after *ἐπέπλεον*, cf. such phrases as *λέναι ὁδόν*, G. 159, N. 5, H. 547, b.

313. The people had not washed during the continuance of the plague. Now they are to bathe themselves and cast off (*ἐβαλλον*) the offscourings (*λύματα*) into the sea. This rite was symbolical of their desire to remove whatever in their persons had occasioned displeasure in the god.

315. *τελέσας*: 'bringing fulfilment,' 'effective.'

316. *θιν'*(α): see on v. 34; if the noun were in dat., the accent of the elided form would be *θίν'*. — *ἀτρυνέτω*: 'restless,' a habitual epithet (see on v. 308).

317. *οὐρανόν*: acc. of limit of motion, used very freq. in Hom., without preposition, of both persons and places. — *δισσομένη περὶ καπνῷ*: 'whirling around in smoke,' i.e. the fragrant smoke of burning flesh rose within (distinguished by its color) the smoke which ascended from the burning wood. *καπνῷ* is local dat., and *περὶ* is adv.

318. *τά* [*ταῦτα*]: i.e. 'their duties.' — *ἐπηπείλησε*: for the threat, see v. 181 follg.

320. *Ταλθύβιον*: Herod. (vii. 134) tells us of those who still claimed to be descendants of the Hom. Talthybios. — *Εὐρυβάτην*: in B 184 a like-named herald of Odysseus is mentioned.

321. *τῷ οἱ ἔσαν* [*ō autō ἦσαν*]. — *κῆρυκε*: word of wider signif. than our 'herald;' it involves the idea of personal service rendered, something like 'body-servants,' 'henchmen.' *θεράπων*, on the other hand, implies a relation more near equality even than that of esquire to his knight.

323. *ἐλόντ(ε)*: nom. agreeing with subj. of *ἀγέμεν*, here used as inv., 'take by the hand and lead' (see on v. 21).

324. *εἰ δέ κε μὴ δώρῃσι* [*εἰάν δὲ μὴ δῶ*] *ἐγὼ δέ*: example of *δέ in apodosis* (see on v. 137), 'then I will come and take.'

325. *τό*: 'it,' i.e. his coming and taking. — *καὶ ῥίγιν*: 'even more

dreadful.' This comparative, like *κέρδιον* from *κέρδος*, *κύντερον* from *κύνων*, is formed from the stem of a noun and has no positive. — *ρίγος* (Lat. *frigus*): 'cold,' 'chill,' so that *ρίγιον* lit. means 'more chilling.'

326. *κρατερόν . . . ἔτελλεν*: parataxis, emphasizing the successive acts. We might have expressed it as a dependent clause: 'while he was laying a stern charge upon them.'

328. *ἐπὶ τε κλισίας*: the preposition is here expressed which was omitted v. 322.

330. *ἄρα*: 'I ween.' — *γῆθησεν*: aor. denotes the inception of a feeling, 'feel delight.'

331. *ταρβήσαντε*: also of sudden feeling, 'struck with dread.' — *αἰδομένω*: 'reverencing' (his rank), of habitual mental attitude.

332. *ἑρόντο*: 'were they asking.' *ἐρόμαι* = *ἔρομαι* = *ἔρομαι* [*ἑρωτάω*].

333. *ὁ ἔγνων*: a real hiatus, whereas *ἔγνων Φῆσι* is only apparent hiatus.

334. The heralds, in Homer, are under the especial protection of Zeus; later, Hermes was their patron.

335. *μοι*: see on v. 153.

336. *ὃ* [δς]: article used as relative. — *σφῶι*: 'you both.'

337. *Πατρόκλεις*: contracted 3 decl. voc. for *Πατρόκληες*, G. 52, 2, N. 3, H. 180. Below, v. 345, occurs the 2 decl. form.

338. *σφῶιν*: the dual forms of the pron. of 3d pers. are enclitic. Contrast this form with *σφῶι*, v. 336. — *τῷ αὐτῷ [τούτῳ αὐτῷ]*: 'both of these men themselves,' not, as in Attic, 'the same.'

339. *πρός*: 'before the face of.'

340. *τοῦ*: with strong demons. force, 'that king, ruthless as he is.' — *αἱ γένηται* [*ἐὰν γένηται*]. — *δὴ αὖτε*: synizesis (see on v. 277).

341. *ἐμεῖο* [*ἐμοῦ*]: obj. gen. after *χρειά*.

342. *τοῖς ἄλλοις*: dat. of adv., common constr. in Hom. after this verb instead of gen. of separation (see on v. 67).

343. To 'think at the same time of the past and the future' is the mark of wisdom, for we judge of the future only by the past. A similar expression occurs Γ 109.

344. *μαχέονται* [*μάχονται*]: as the tense of *οἶδε* is primary, the mood should strictly be subjunctive; the opt. represents the purpose as remoter.

345. *φῶφ*: see on v. 20.

347. *ἄγειν*: inf. of purpose (see on v. 5). — *ἔτην* [*ἤειπην*].

348. *ἀέκουσ'*: because she loved Achilles.

349. *ἑτάρων*: connect with *νόσφι λιασθεῖς*.

350. *θιν' ἐφ' ὁλός*: *θιν(α)* depends upon *ἐπὶ*, a dependence not indicated, in this case, by anastrophe, Sketch of Dialect, § 6, 1. — *ἄλς*: the sea near the shore: *πόντος*: the deep sea.

351. *ἡρήσατο*: from prs. *ἡράομαι* — *πολλά*: used as in v. 35 with verb of praying. — *ὀρεγνύς*: 'stretching out' his hands, *i.e.* toward the sea, the home of Thetis.

352. *περ* : 'very,' heightens the meaning of *μινυνθᾶδιον*, see on v. 131. — *ἔφελ·* [*ἔφειλε*] : ipf. 3 sg. Be careful not to connect it with *ἔφελ·*, 'increase.'

356. *ἡτιμήσεν* : see on v. 11. — *ἀπούρας* [*ἀπαυράσας*] : anomalous aor. ptc., referred to *ἀπαυράω*.

358. *βένθεσσι* : from nom. sing. *βένθος* [*βάθος*].

359. *ἀνέβη* : lit. 'went up to the top of.' Hence the idea of departure or flight, and the meaning 'left' with follg. gen. of separation, *ἀλός*. — *ἡύτ'* [*ἡσπερ*] : any one who has seen a mist disappear from the surface of the sea will appreciate the propriety and beauty of the comparison, *ἡύτ' ὁμίχλη*.

361. *κατέφευξε* : 'stroked,' uncertain from what prs. The form suggests the pres. *κατα-ρέζω*, but the meaning would more readily be derived from *κατ-ορέγω*. — *ἔπος 'δ' ἔφατ'*, *ἔκ τ' ὀνόμαζεν* : 'spoke (lit. 'spoke a word') and called him by name.' The name of the person usually follows immediately. Here *τέκνον* is equivalent to such a name.

362. *σε φρένας* : 'you,' i.e. 'your heart,' 'your breast.' *φρένας* is in partitive apposition with *σε* (see on v. 150).

363. *εἶδομεν* [*εἰδῶμεν*] : pf. subj. See Sketch of Dialect, § 24, 4, d.

365. *ταῦτα πάντα* : obj. of *ἀγορεύω*. — *εἰδυλή* : implies in a general way the omniscience of the gods, even of those, like Thetis, of secondary rank.

366. *ῥήγμεθ'* : i.e. in one of the marauding expeditions in the Troad (see on v. 125). Achilles speaks with perfect naïveté, unconscious that participation in such warfare might be considered cause for censure. — *Θήβην* : Thebe, under Mt. Plakos in Mysia, was the home of Hector's wife Andromache. Cf. Z 371-425. — *ιερήν* : orig. meaning 'strong,' though the later common signif. 'sacred' is also frequent in Hom.

367. This verse is a brief description of ancient warfare : the sacking of the city includes the slaughter of most of the men, and the sale into slavery of the women and children.

368. *τὰ μὲν* : like *πάντα* in v. 367, refers chiefly to women. — *εὖ* : 'fairly,' 'justly,' 'duly.'

369. *ἐκ δ' ἔθον* : as *γέρας* of the generalissimo, see on v. 167.

370. *δ' αὖθ'* : 'and thereafter.'

372-379 = 12-16, 22-25.

380. *πάλιν* : as in v. 59, of place, 'back again.'

381. The simplicity of the language and thought guards sufficiently against obscurity, and we easily perceive that the subj. of *φίλος ἦεν* is *ὁ γέγων* or a word referring to it.

382. *βῆλος* : sing. used in collective sense. Cf. v. 51 ; cf. also *δάκρυ χέων*, v. 357. In *οἱ δὲ νῦν λαοὶ* and *τὰ δ' ἐπ' ἔχeto κῆλα θεοῖο*, we have good examples of the demonstrative use of the article, the substantives being appended as appositives : 'and so (νῦν) they, the people ;' 'and they were

speeding, shafts of a god.' — ἐπ-ασσύτεροι : in form, a double comparative. The reg. comp. from ἄγχι is ἄσσαν, and to ἄσσυ- (Aeolic for ἄσσυ-) -τερος is affixed.

384. ἄμμι : see Sketch of Dialect, § 14, 1.

385. θεοπροπίας : see on v. 109. — Ἑκάτοιο : nom. Ἑκατος is regarded as a short form ('pet-' or 'nick-name') for Ἑκατηβόλος, v. 370.

386. πρῶτος κελόμεν : 'was the first to urge.'

388. ἠπέλησεν μῦθον : 'uttered a threatening word,' the verse beginning with spondees befits the portentous announcement ; for acc. μῦθον, see G. 159, R., H. 547 d. — ὃ [ὅς].

390. πέμπουσι : 'are escorting.' — ἀνακτι : Apollo (cf. vv. 36, 75).

391. Translate : 'But heralds have just gone forth from my tent leading the other (τὴν δέ), the maiden, Briseus's daughter.'

392. τὴν [ἤν].

393. περί-σχεο [περιέχου] : lit. 'hold (thine arms) about,' 'protect.' — ἔης : an anomalous form ; commonly explained as gen. of Hom. adj. ἥς [ἀγαθός] with changed breathing, and translated 'brave.' If we accept this rendering, we have here another instance of Homeric naïveté (see on v. 244). But it is quite probable that the orig. form was ἔοιο [ὀδ], gen. of possessive pron., and that this could orig. be used of all persons. Here it would mean 'thy.'

394. Δία λίσσαι : final vowel lengthened before liquid, as in v. 233.

395. ἔπει : 'by word.' — ὤνησας : 1 aor. from ὀνύημι, 'didst please.'

396. πατρός : i.e. Peleus. Connect σέο with ἄκουσα ; πατρός with μεγάροις.

397. ὅτ'(ε) ἔφησθα : 'when thou wast saying ;' not strictly necessary, as ἀμύναι could depend upon the idea of saying implied in εὐχομένης.

399. ὁππότε : 'when once upon a time.'

400. As the three deities here mentioned are the very ones who are most active in behalf of the Greeks, Zeus will be likely to aid the Trojans, were it only to thwart their wish.

401. ὑπελύσας : ὑπό, 'from under the weight of,' for the deities are thought of as having already laid hands on Zeus.

402. ὄχ' [ὄκα] : cf. Lat. *ocior*, *ocius*. — μακρόν : 'long' in reference to height and depth, 'lofty.'

403. When two names for the same object existed side by side, one was frequently referred to the speech of the gods ; the other to the speech of men (cf. B 813). The divine name is usually of clearer significance. Briareus means 'Crusher' (βριαρός). Αἰγίων may be traced back, through αἰγή, to αἰγίς, αἰσσω, and probably means 'Rusher.'

404. οὐ πατρός : *patris sui*, Poseidon ; οὐ is gen. of possessive pron.

406. καί : compare in meaning with καί in v. 249, 'he it was whom.' Notice the paronomasia in ὑπ-ἔδισαν and ἔδισαν.

407. λαβὴ γούνων : gen. of part taken hold of (cf. vv. 192, 323). The

form γούων is a simpler one than Attic γούων. It consists of the stem of the word, γου-, and the gen. pl. ending -ων. Out of γούων has come γούων. The *F* is heard before, instead of after, *v*.

408. αἱ κὲν πως ἑλθῶσι ἐπὶ Τρώεσσι ἀράξαι: 'on the chance that he may perhaps choose to give aid to the Trojans;' we have here an example of the posterior condition (see on v. 67).

409. ὄσαι (from present εἰλέω, stem *Feλ*-): depends upon ἐθέλῃσι. Though a liquid stem, it takes the tense-sign σ in 1 aor. The original initial *F* accounts for the apparent hiatus ἄλα ἔλσαι, as also for the syllabic augment in 2 aor. pass. ἐέλην (ἐ*F*έλην).

410. ἀποκτεινομένους: here used as passive, though usually the pass. of ἀποκτείνω is represented by the proper tense of ἀποθνήσκω.

412. δ' τ' [δτι τε]: see on v. 244. — ἀτην: 'folly,' 'infatuation.'

413. κατὰ . . . χέουσα: tmesis.

414. αἰνὰ: adv. with τεκούσα, 'having brought thee forth to my woe.'

415. αἰθ' ὄφατες [εἴθ' ὄφελος]: 2 aor. from ὀφείλω. — ἁδάκρυτος καὶ ἀπῆμων: perh. a kind of litotes = 'full of joy and happiness.'

416. μίνυνθα: adv. limiting ἐστὶ understood; ἐστὶ may be translated 'continues.' — περ: as in v. 131. — δῆν (orig. δ*F*ην) lengthens a preceding vowel.

418. ἔπλω (2 aor. from πέλωμαι): 'thou hast become.' — τῷ: 'therefore.' — κακῇ αἰσῇ τέκον: equivalent to αἰνὰ τεκούσα, v. 414.

419. τοῦτο ἔπος [τοῦτο τὸ ἔπος].

420. Ὀλύμπον: the mountain in Thessaly (cf. v. 44), not vaguely 'heaven.' — αἶ κε: 'on the chance that' (see on v. 67).

421. παρήμενος: 'sitting near,' with idea of inaction, as in v. 488; cf. also B 688, 694.

423. μετ' Αἰθιοπίας; as in v. 222. The Homeric Okeanos is a great stream flowing around the earth. The Ethiopians are represented as a pious folk who dwell in two tribes on the edge of the earth's disk, to the S. E. and S. W. — ἀμύμονας: see on v. 92.

424. χθιζός: adj., though more conveniently translated as adv. (cf. v. 497). — κατὰ δαίτα: 'on ground of a feast.' — ἔποντο [εἰποντο].

426. χαλκοβατὲς δῶ [δῶμα]: 'palace with bronze threshold.' The palace of Zeus, as well as those of the other gods, was the work of Hephaistos (cf. v. 607).

427. γονάσσομαι: has acquired the secondary meaning and transitive signification, 'beseech.'

428. ἀπεβήσθω [ἀπέβη, cf. E 133]: 1 aor. with inflection of 2 aor. — αὐτοῦ: 'there.'

429. γυναικός: for case, see on v. 65.

430. ἀέκοντος: gen. dependent upon βίῃ, 'in despite of him (though) loth.' Do not join the gen. with ἀπηύρων, which takes a double acc.

431. ἄγων: appropriate word, because a hecatomb consisted of cattle.

432. πολυβενθός: from nom. sing. πολυβενθής. — ἐντός: constantly used in Hom. as a prep. (see on v. 71).

433. ἰστρία στειλαντο: 'they took in *their* (force of midd.) sails.' For pictorial representation of Hom. ship, see Hom. Dict., Plate IV.

434. προτόνοισιν ὑφέντες [2 aor. ptc. ὑφ-ίημι]: 'letting it down by (slacking off) the fore-stays.'

435. τήν: i.e. ναῦν. — προέρεσσαν: from προ-ερέσσω.

436. εὐνάς: 'mooring-stones,' large stones serving the purpose of anchors, to which ropes were attached. — κατέδησαν: 'bound fast.' The vessel was anchored, bow toward the sea, by the εὐναί. The πρυμνήσια, 'stern-cables,' kept the stern close to shore.

437. ἐπὶ ῥηγμῖνι: the effect of the orig. initial *F* of ῥηγμῖνι (*Frήγγνυμι, frango*) is seen in the lengthening of the preceding vowel by position. — βαῖνον: 'were disembarking, i.e. one after another. This is the descriptive ipf. Notice, in vv. 437-9, three examples of tmesis.

439. The large number of spondees in this verse (it contains only one dactyl) is noticeable. The slow movement of the line suggests that it describes the debarkation of the most important person. La Roche says that the spondees are appropriate to her slow motion along the plank, and the dactyl to her spring from its end!

440. ἐπὶ βωμόν: for her restoration was out of fear of the god, not from any love for her father.

441. τιθεῖ [ἐτίθει].

442. πρό μ' ἐπεμψεν: 'sent me forth.'

443. ἀγόμεν [ἄγειν]: inf. primarily of purpose (cf. v. 8), incidentally of result.

444. ἰλασόμεσθα: aor. subj. from ἰλάσκομαι, with shortened mood-sign. See Sketch of Dialect, § 17.

446. ἰδέετο χαίρων: 'he received with joy.'

447. φίλην: see on v. 20. — κλειτήν: 'famous.'

448. ἕξεις: 'in order (of size).'

449. χερσίνψαντο: χερσίνπτομαι is a denominative from χέρνιψ, 'water used for washing hands.' — οὔλο-χύτας (ἀλέω, χέω): 'scattered barley.'

450. μεγάλα: 'aloud' (cf. vv. 35, 351). — χείρας ἀνασχών: the Greek, in praying, stretched forward and upward the hands with upturned palms.

451, 2 = 37, 38.

453. ἡμῶν . . . ἡδ(ε): correlative, 'as . . . so.' V. 454 is added as explanatory of ἔκλυες. Very likely in prose we should have had two participles, e.g. τιμήσας, ὑψάμενος, instead of the indicatives (εἰ)τίμησας, ὑψαο, without conjunctions. We often have such explanatory sentences in English, shown to be subordinate, not by a conjunction, but, as here, by being uttered in a lower tone of voice.

456. ἡδὴ νῦν: 'now forthwith.'

458. εὐχάντο: of silent prayer, contrasted with μεγάλ' εὐχετο, v. 450.

— **προβάλλοντο**: each one of those who participated in the sacrifice threw some of the *οἶα* upon the victim's head. The order of sacrifice was as follows: The hands were washed and the sacrificial barley was raised from the earth (v. 449). Then, after silent prayer, the head of the victim was sprinkled and the forelock cut off and burned (*Odyssey*, γ 446). These were preliminary rites: the victim's head was now drawn back and the chief person present, king or father of family, slew and flayed it. Then the thigh-bones were cut out and covered up with two layers of fat. Slices of meat from other parts of the carcass were laid upon them, and the whole was burned with libations of wine as the portion of the gods, who were supposed to be cheered by the savor (*κνίσση*, vv. 66, 317) which rose toward heaven.

459. **ἀνέφρυσαν** [*ἀνείρυσαν*]: aor. from *ἀνέρω*. The following may have been the succession of forms by which we arrive at that in the text: the unaugmented, apocopated form would be *ἀνFέφρυσαν*, — assimilation gives *ἀFFέφρυσαν*, — the loss of one *F* leaves *ἀF(=αὐ)έρυσαν*.

460. **κατὰ . . . ἐκάλυψαν**: 'covered up close.'

461. **δίπτυχα**: acc. sing. fem. agreeing with *κνίσσην* understood.

462. **σχίζης** [*σχίζας*]: from nom. sing. *σχίζα*.

463. **πεμπόβολα**: large 'five-tined forks' (*πέντε, ὀβελοὶς*) on which the vitals (*σπλάγχνα*, 'heart, liver, lungs') were placed for roasting.

464. **ἐπάσαντο**: 'tasted of; ' this merely symbolical partaking was followed by the actual feasting, *δαίνυντο* (v. 468).

465. **τᾶλλα**: 'the remainder' of the victims. — **ἄμφ' ὀβελοῖσι ἐπαρᾶν**: lit. 'spitted (so that it was) about spits,' i.e. 'transfixed with spits.'

466. **ἐρύσαντο**: 'drew off (from the spits).'

467. **τετύκοντο**: redupl. 2 aor. from *τεύχω*.

468. **δαυτὸς ἕξωσι ἐδέυτο** [*ἐδέιτο*]: 'fail of the equal (i.e. fairly divided) share.'

469. **ἐξ ἔρον ἔντο** [*τὸν ἔρωτα (τὴν ὄρεξιν) ἐξέειντο*]: 'dispelled the desire for food and drink.'

470. **ἐπιστέψαντο**: orig. meaning of *ἐπιστέφομαι* is 'fill full; ' hence construed with gen. of material. A later derived meaning is 'crown.' From the word in this sense comes *στέμματα*, v. 14.

471. **νόμησαν**: from *νομᾶω*, 'distribute.' A *δέπας*, 'drinking-cup,' was held by each guest. The *κοῦροι* went about, pouring as they went a few drops into each cup, *ἐπάρχεσθαι δεπᾶσσι*, which the receiver immediately poured out as a libation to the gods. Then the cups were filled for drinking, the wine being dipped out with the *πρόχοος*. A fuller description of the whole ceremony is given in *Odyssey*, γ 340. — **ἐπαρξάμενοι**: *ἐπὶ*, 'successively' for all the guests; *ἀρξάμενοι*, 'having made the hallowed beginning.' But the 'hallowed beginning' was to pour a little wine, as above described, into each cup. The dat. *δεπᾶσσι* may accordingly be taken as local, 'in the cups,' or as dat. of advantage, for the action was performed 'for the cups.'

472. *μολπή*: includes song and dance.
473. *καλόν* [*καλῶς*]. — *παιήονα* [*παιῶνα*].
474. *μέλποντες Ἑκάεργον*: 'hymning Hekaërgos (Apollo);' for epithet, here a proper name, see on v. 147. — *φρένα*: acc. of specification.
475. *ἐπὶ . . . ἤλθεν*: 'came on,' 'came over them;' there is scarcely any twilight in Greece, so that *κνέφας*, 'darkness,' comes on rapidly.
476. They slept, not on board the ship, but on the shore, near which (see on v. 436) the ship was moored.
477. *ἡρι-γένεια*: 'early-born.' The first part of the word contains the root of Engl. 'early;' cf. Grk. *ἄριστον*, Germ. *Früh-stück*: 'early meal.' — *Ἡώς* [*Ἑως*]: 'Morning-red,' 'Aurora.'
478. *ἀνάγοντο*: 'put to sea.' — *μετά*: see on v. 222.
479. *ἔκμενον* [*ἰκόμενον*]: 2 aor. ptc. without connecting vowel and with change of breathing. The meaning is: a 'coming' wind, *i.e.* a 'following,' 'favorable' wind (cf. Lat. *ventum secundum*).
480. *στήσαντο ἱστόν*: 'set up their mast (see on *στείλαντο*, v. 433).
481. *ἐν . . . πρῆσε*: 'blew into.' The root *πρα-* means to 'spurt forth,' and is used of air, water, fire. The common form of the prs. in Attic prose is *πύμπρημι*, with the meaning 'spurt forth fire,' 'burn.' — *ἀμφί*: adv. 'round about.'
482. *στέλρη*: local dat. 'at the stem.' The thought is of the boiling of the water seen *at the stem*, rather than caused by *the stem*. Of course the two ideas are closely connected. — *πορφύρεον*: used with no distinct notion of any particular color; the meaning is, 'boiling,' 'swelling.' — *νηός*: gen. with *στέλρη*, yet naturally translated as if gen. absol.
483. *διαπρήσσουσα*: orig. meaning of *πράσσω* is 'pass over,' (*πέρας*, *πέρω*). This passage illustrates the transition to the later common meaning 'accomplish;' see also Γ 14. — *κατὰ κύμα*: *per undam*.
484. *κατὰ στρατόν*: 'opposite the encampment.'
485. *ἔρυσσαν* [*εἴρυσαν*].
486. *ὑπό*: adv. 'underneath.' — *ἔρματα μακρά*: 'long shores,' *i.e.* 'props.'
487. *ἔσκειδναντο* [*ἔσκεδάννυντο*]: 'began to disperse.'
488. *μήνι*: see on v. 247.
489. *υῖός*: *υῖ-* is to be scanned short; *ΤΟΞ* is often found, in inscriptions, for *υῖός*.
490. *παλέ-σκ-ετο, φθι-νύ-θ-ε-σκε, ποθέ-ε-σκε* [*ἐπωλεῖτο, ἐφθείρετο, ἐπόθει*]: for these iteratives see Sketch of Dialect, § 25. — *κυδιάνειραν*: 'hero-ennobling,' elsewhere always epithet of *μάχη*.
491. *πτόλεμῶν*: last vowel lengthened by the ictus. — *φίλον κῆρ*: acc. of specification. The use of *φίλος*, referred to in v. 20, is especially frequent when the adj. is joined with parts of the body.
493. *ἐκ τοῖο*: 'thenceforth,' *i.e.* since the interview with Thetis.
494. *ἴσαν* [*ῥεσαν*].

495. λήθον' [*ἐλεανθάνετο*].— *ἐφετμών*: gen. pl. from *ἐφετμή*.
496. ἀλλ' ἢ γ(ε): like *ὁ δέ*, v. 191.— *ἀνεδύσσετο*: for form, see on v. 428; it is here followed by acc., whereas *ἀνέδυν* in v. 359 is followed by gen. of separation.
497. οὐρανόν: acc. of limit of motion, cf. v. 240. G. 162, H. 551.
498. εὐρύσπα: 'far-thundering,' compounded of *εὐρύς* and *ὄψ* (*Φόψ* = Lat. *vox*). This form is acc. sing. 3 decl.— *ἄτερ ἄλλων* [*χωρὶς τῶν ἄλλων*].
500. αὐτοῖο: gen. with adv. of place *παροιθ(ε)*, G. 182, 3, H. 589.
501. δεξιτερῇ [*δεξιᾷ*].— *ὑπ' ἀνθεράωνος*: 'underneath the chin,' a primitive suppliant gesture.
503. ὀνησα: 'I helped.' Cf. v. 395.
504. The last hemistich of this verse and of v. 41 are identical.
505. ὠκυμορότατος ἄλλων: 'swiftest of fate as compared with others,' gen. after superlative on the same principle as that by which comparatives govern gen. Regular would have been *ὠκυμορότερος ἄλλων* or *ὠκυμορότατος πάντων*.
506. ἔπλετο· ἀτὰρ νῦν γε: 'he was already; but now' in addition.
- 507 = 356.
509. σὺ πέρ μιν τίσον: 'do thou at least (if Agamemnon has heaped disgrace upon him) honor him;' yet see on v. 131.
509. ἐπιτίθει κράτος Τρώεσσι: 'bestow might upon the Trojans.'— *ὄφρ' ἄν* [*ἕως ἄν*].
510. τίσωσιν, ὀφθαλλώσιν: subjunctives after temporal conj. where the designation of time is indefinite. G. 239, 2, H. 758.— *ὀφθαλλώσιν ἐ τιμῇ*: 'magnify him with honor.'
511. Zeus is silent, because to give his promise would excite Hera's wrath.— *νεφεληγγρέτα* [*-της*]: many Latin masc. subst. of 1 decl. e.g. *poeta*, *pirata*, do not add *s* in the nom. sing. Cf. the Greek ποιήτης, πειράτης
512. ὥς . . . ὥς: 'as . . . so.'
513. ἔχετ' ἐμπεφυῖα: 'held on clinging fast.' *ἐμπεφυῖα* (2 pf. ptc. from *ἐμψύω*): lit. 'having grown into.'— *δεύτερον αὖτις*: 'again a second time,' an example of Homeric fulness of expression like *πάλιν αὖτις*, B 276.
514. κατάνευσον: 'assent,' lit. 'nod down.' The word of opposite signification is *ἀνα-νεύω* 'refuse by a nod', lit. 'nod up,' i.e. toss back the head. This motion is still the ordinary sign of negation in Greece and in southern Italy (Magna Graecia).
515. ἀπόειπε(ε): orig. form was *ἀπό Φειπε*; hence the final vowel of prep. is not elided. Cf. *ἐὼ εἰδῶ*.— *οὐ τοι ἔπι δέος* (*ἐπὶ δέος*, see on v. 33): 'thou hast naught to fear,' lit. 'there is no fear upon thee.' Zeus need not fear to refuse, for there is no power higher than himself which can punish him for neglecting Thetis's prayer.

516. *ὅσον* [*δσον*]: the dat. of measure of difference, *δσφ*, would have given the same sense as the acc. of extent. — *μετὰ πᾶσιν*: nearly equal to *ἐν πᾶσι* (cf. v. 575), or to part. gen. *πάντων*.

517. *ὀχθήσας*: 'vexed.'

518. *λοίγια ἔργα* (sc. *ἔσται*): 'there will be sad doings.' *λοίγια* has the same root as Lat. *luger*. — *ὅ τε* = *ὅτι τε*: 'in that' (see on vv. 120, 244, 412). — *ἐφήσας*: fut. from *ἐφήμι*.

519. *ἐρέθῃσι*: from *ἐρέθω* [*ἐρεθίζω*].

520. *καὶ αὐτως*: 'even as it is,' 'even now' (see on v. 133). — *αἰέν* [*αἰεῖ*].

522. *ἀπόστιχε*: 'depart,' 2 aor. inv. from *ἀποστείχω*.

523. *μελήσεται* [*μελήσει*]: cf. *ἐμοὶ μελήσεται* with Lat. *mihi erit cura*.

524. *εἰ δ' ἄγε*: see on v. 302.

526. *οὐ γὰρ ἐμὸν παλινάγρετον, κτλ.*: 'for not anything of mine can be recalled or can deceive or can fail of fulfilment;' or *τέκμωρ* might be supplied with *ἐμὸν*, 'not any pledge of mine,' etc.

528. Translate: 'Kronion spoke and nodded assent to her with his dark eyebrows.' — *Κρονίων* [*Κρονίδης*]: patronymic from *Κρόνος*, which probably means the 'fulfiller' (*κράινω*).

529. *ἀμβρόσια*: whatever belongs to the gods — utensils, clothes, dwellings — is 'immortal.' Cf. *ambrosiae comae*, Vergil, *Aen.* I, 403. — *ἐπερρώσαντο* (from *-ρῶμαι*, a derivative from *ρέω*): 'fell waving forward.' *ἐπὶ* adds the idea that the motion of the hair corresponded with the nod; we might translate: 'to his nod.'

530. *κράτος* (gen. from nom. *κάρη*): 'from his head.' Distinguish from *κράτος*, 'strength.' — *ἐλάμειν*: 'shook,' 'made tremble.' The three verses 528–530 are said by Strabo to have suggested to Phidias the conception of his greatest work, the statue of Zeus in the temple of Olympia.

531. *βουλευσάντε διέτμαγεν* [*βουλευσάμενοι*]: dual Subj. with pl. verb, translate: 'took counsel and separated.' The form is 2 aor. pass. from *τμήγω* (*τμηγ-τμαγ-* being a strengthened form of the root *τμα-ταμ-*, cf. *τέμνω*). See Sketch of Dialect, § 23, 1.

532. *ἄλτο*: 2 aor. from *ἄλλομαι*, Lat. *salio*, with smooth breathing. The lost consonant *σ* accounts for the apparent hiatus, and would naturally have been represented by the rough breathing.

533. *Ζεὺς*: sc. *ἔβη*, suggested by the motion implied in *ἄλτο*. Zeus's dwelling is thought of as near the summit of Olympus. His interview with Thetis has taken place at a lower level, or on another peak of the mountain.

534. *πατρός*: not to be taken literally, — for Zeus was not the father of all the Olympian deities, — but rather as a title of honor (cf. *πατήρ ἀνδρῶν τε θεῶν τε*). — *σφοῦ* [*σφετέρου*]: cf. in meaning with *οὐ* in v. 404, which it closely resembles in form (cf. *οὐ* = *σφοῦ* and *σφοῦ*). — *ἔτλη*: 'had the hardihood.'

535. ἀντίοι ἔσταν: 'rose up and went to meet.' The signs of deference are the same among gods as among men.

536. οὐδέ μιν ἠγνοίησεν: 'nor did she fail to recognize him,' i.e. 'and she recognized him right well.' We have here an example of litotes and prolepsis. For litotes, see on v. 220. Prolepsis, lit. 'anticipation' (πρόληψις, προ-λαμβάνω), is the introduction of a word earlier in the sentence than would naturally be expected. It is esp. freq. after verbs of 'knowing.' Here μιν is introduced as obj. of ἠγνοίησεν, instead of the clause ὅτι συμφράσαστο standing as object. Cf. the example in the Gospels: 'I knew thee that thou wert a hard man,' instead of, 'I knew that thou wert.' Cf. also, from the Merchant of Venice (Act iv., Sc. 1): 'You hear the learned Bellario, how he writes.' It is easy to see that prolepsis adds vividness to narrative.

538. ἄλλοιο γέροντος: the 'old man of the sea' was Nereus.

539. καρτομίωσι: ntr. pl. as substantive, yet, in v. 582, ἐπέεσι is supplied.

540. τίς δ' αὖ (δῆ, αὖ): 'who now again?'

541. ἔοντα (and φρονέοντα, v. 542): join with σέ, suggested by dat. τοι (σοι), the subj. of inf. δικάζέμεν. This δικάζέμεν means 'decide,' 'rule,' as we use the word of a judge or referee.

542. κρυπτάδια: ntr. pl. of adj. used as cogn. acc. after φρονέοντα.

543. πρόφρων: always used as pred. adj. in Hom., and hence best translated as adv. (see on v. 39). Translate with τέτληκας: 'hast kindly deigned.' — ὅτι νόησής [δ' ἂν νόησής].

544. πατήρ ἀνδρῶν τε θεῶν τε: Cf. *divum pater atque hominum rex*, Verg. Aen. I, v. 65.

546. εἰδήσαν [εἰσεσθαι]: fut. inf. classed with εἶδα; see Sketch of Dialect, § 24, 4, d. — χαλεποὶ τοι ἔσονται: 'they (μῦθοι) shall be hard for thee (to know).'

547. ἐπικαίς: sc. ἦ. — ἔπειτα: 'then,' 'in that case.'

549. ἰθὺλωμι: this old form of subj. 1 sg. occurs eleven times in the Hom. poems.

550. μή τι . . . μετάλλα: 'do not be inquiring at all about each one of these things, nor seek to know them.' Instead of τοῦτον, which should properly be the antecedent of οὗ (v. 549), the ntr. pl. ταῦτα is used, because οὗ is a general relative.

551. βοῶπις: 'large-eyed.' "Hera's eyes are likened to those of an ox or heifer in respect to size, fulness, and majestic calm" (Ameis).

552. ποῖον: predicate; lit. 'thou hast spoken this (τόν) word as what sort of a saying?' = ποῖος δ' μῦθος οὗτός ἐστιν ὃν εἶπες;

553. Notice the Greek idiom (also usual in French and German) by which the present is used with an adv. of time, where the English uses the perfect. Translate: 'and certainly heretofore, at least, I have not asked (lit. 'do not ask') nor sought to know.' G. 200, N. 4.

554. *ἄσσο' ἐβόλησθα* [*ἂ ἄν ἐθέλῃς*].

555. *δαΐδοικα*: the first syllable lengthened in compensation for a digamma no longer written = *δέδφοικα* (see on v. 33).

558. *τῇ σ' ὅτω κατανεύσαι*: 'I think that thou didst confirm to her by a nod.'

559. *τιμήσης*: for subj., G. 216, H. 739. — *πολέας* [*πολλούς*]: notice synizesis.

561. *δαιμονίη, αἰεὶ μὲν ὀΐαι*: 'Perverse, 'tis always I think.' *δαιμονίη* (adj. from *δαίμων*): lit. 'under influence of a god'; generally, though not always, in bad sense, 'infatuated,' 'miserable.' — Notice variation in quantity between *ὄϊω*, v. 558, and *ὀΐαι*. Notice also the musical, flowing sound of this verse, made so by its many vowels.

562. *ἀπὸ θυμοῦ*: prepositional phrase used in the predicate as equivalent to adj. *ἀποθόμος*.

564. *τοῦτ'*: 'this,' i.e. my present course of conduct. — *ἐμὸι μάλ' ἔφλον εἶναι*: i.e. it will be because I choose to have it so. In this passage we have a striking example of anthropomorphism; the gods are depicted simply as stronger men. Zeus is an angry husband vexed at his wife's inquisitiveness and provoked thereby to arbitrariness.

566. *χραίσμωσιν*: construed with acc. *ἰόντα* (sc. *ἐμέ*) and dat. of advantage *τοῖ* (*σοι*); translate: 'keep me off from (lit. for) you,' i.e. 'avail against my assault.'

567. *ἐφέω* [*ἐφῶ*]: 2 aor. subj. from *ἐφίημι*. — *ἀάπτους*: lit. 'not to be touched,' 'resistless.'

569. *καθῆστο* [*ἐκῆστο*].

570. *ᾠχθησαν* [*ὠχθέω*]: 'were indignant' (cf. v. 517). — *Οὐρανῶνες*: orig. a possessive adj. from *Οὐρανός*. Translate: 'inhabitants of heaven.'

572. *ἐπὶ ἤρα φέρειν*: 'offer pleasing service'; *ἐπὶ* belongs with *φέρειν*, from which it is separated by tmesis.

573. *ἀνεκτά*: 'endurable,' properly verbal adj. from *ἀνέχομαι* (cf. v. 586).

574. *ἔνεκα θνητῶν*: 'in behalf of mortals,' with a certain contempt as contrasted with *ἐν θεοῖσι* (v. 575).

575. *κολῶν δαίνετον*: 'raise (lit. 'drive') a din.'

576. *ῥῆδος*: (root *Fad-* of *ἀνδάνω*, *ῥδός*) shows the same loss of rough breathing as *ἄλτο* (v. 532). — *τὰ χεῖρονα* [*τὰ χείρονα*, *τὰ χείρω*]: euphemistic expression for 'discord among the gods.' The article (*τὰ*) appears here to be used exactly as is usual in Attic Greek.

577. *παράφημι*: 'talk over (to one's views),' 'advise' (cf. *παρίημι*, v. 555).

579. *νεικέησι* [*νεικῇ*]. — *σὸν . . . παράβη*: 'confound.'

580. *εἴπερ γὰρ κ' ἐβόλησι*: 'for suppose he choose!' The apodosis, 'he can do it,' or some equivalent expression, is suppressed (aposition, see on v. 135). — *ἀστεροπητής*: noun formed directly from *ἀστε-*

ροπή, 'lightning,' by the suffix -της denoting the actor. Cf., in meaning, Lat. *fulminator*.

581. ἐξ ἰδίων: 'from the places where we sit' (i.e. from our abodes), as in v. 534; the word for 'seat' is ἰδρα, not ἰδος.

582. καθάπτεσθαι: 'approach,' 'address,' for inf. used like inv., cf. v. 20.

583. Ὀλαος [Ὀλεως].

585. δέπας ἀμφικύπελλον: adj. usually explained as describing a cup of hour-glass shape, the base of which may be used as bowl. No such forms are found, however, among ancient cups which have come down to us, and Schliemann has suggested that ἀμφι- may refer to the two handles, one on each side. He would translate 'two-handled,' or perh. 'two-mouthed.'

586. τέτλαθι: 2 pf. inv. from stem τλα-, G. 124, H. 409 D, 10. This inv. with ἀνέσχεο may be translated, 'Patience! and bear up, lest,' etc.

587. ἐν ὀφθαλμοῖσι: 'in my sight,' 'before my eyes.'

588. For force of περ in this verse, as in vv. 577 and 586, see on v. 131.

589. χραῖσμεν τι: 'to ward off anything' (from you, sc. σοί). This is the same construction as that in v. 28, but different from that in v. 566. — ἀντιφέρεσθαι: 'to cope with,' lit. 'to bear one's self against,' the infin. depends upon the adj. ἀργαλέος.

590. τεταγών: redupl. 2 aor. ptc. of a defective verb, the stem of which, ταν-, is probably the same as of Lat. *ta(n)go*, Eng. *touch*(?)

592. φερόμην: 'I flew,' lit. 'was carried along.'

593. κάππεσον: by apocope and assimilation from κατέπεσον. — ἐνῆν [ἐνῆν]. Lemnos was the dearest of all lands to Hephaistos (Odyssey, θ 284). The extinct volcano, Mosychlos, explains the association of Hephaistos with this island.

594. Σίντιες (σίνομαι, 'injure'): name of marauding tribe, early inhabitants of Lemnos.

596. παῖδος ἐδέξατο χερί: may be translated: 'took from her son in her hand;' but a better rendering is: 'received at the hand of her son,' cf. B 186. Thus χερί παῖδος is simply a fuller expression for παῖδι: 'at the hand of her son,' instead of 'from her son.'

597. ἐδεξία: adv. acc., passing 'towards the right.'

598. φονχάει: the orig. meaning of the verb has been so far extended that it means 'was pouring nectar,' instead of 'was pouring wine;' cf. the Engl. expression 'brass andirons.'

599. ἐνώπτο: syncop. 2 aor. with intrans. signif. from ὀρνυμι.

600. ποιπνύοντα: intensive form from stem πνυ- (pres. πνέω) with a strong reduplication-syllable, ποι-.

602. δαιτὸς ἔτοης: see on v. 468.

604. ἀμαβόμεναι: 'answering one another,' 'responsively.'

605. **αὐτὰρ** : correlative to **μέν**, v. 601. — **κατέδυ λαμπρὸν φάος ἡέλι-
οιο** : 'the sun's bright light sank.'

606. **κακκέλοντες** : by apocope and assimilation from **κατακείοντες**, ptc. of **κατακείω**, a parallel form to **κατάκειμαι**, but which has taken on a future sense. Translate : 'to lie down to rest.'

607. **ἀμφιγυῖαις** (**ἀμφί** and **γυῖον**) : 'strong alike in either arm,' — appropriate epithet of Hephaistos, as indicating that he was ambidextrous, i.e. able to use one hand as well as the other.

608. **ἰδύησι πραπίδεσσι** [**εἰδυῖαις φρεσίν**] : 'with wise mind.'

610. **κοιμᾶθ'** : 'was wont to rest.' — **ὅτε ἔκταναι** : opt. in temporal clause implying a general condition referring to past time.

611. **χρυσόθρονος** : articles of use or ornament of the Olympian deities are ordinarily represented as of gold.

BOOK SECOND.



Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.

Beta the dream and synod cites; and catalogues the naval knights.

1. Translate *θεοί* and *ἄνδρες* as appositives of *ἄλλοι*: 'others, both gods and heroes.' — *ἵππο-κορυσταί*: lit. 'equipped with horses,' *i.e.*, as horses were used in war only to draw chariots, 'fighting from chariots.'

2. *παννύχιοι*: adj. translated as adv., see on A 424. — *οὐκ ἔχε*: 'did not hold fast,' *i.e.* his sleep did not continue unbroken throughout the entire night (*cf.* A 611).

4. *τιμήσῃ*: deliberative subjunctive, not changed to opt. as it might naturally have been after the secondary tense, [*ἐ*]μερμήριζε. Zeus's question in the direct form would have been: *πῶς τιμήσω*; 'How can I honor?' G. 256, H. 720 c. — *πολλὰς* [*πολλούς*]: synizesis.

5. *ἦδε*: subject of *φαίνεται* anticipating the inf. *ἐπιτέμψαι*, but attracted from ntr. to fem. by the pred. noun *βουλή*.

6. *οἶλον* (*δλλυμι*): 'baleful.'

7 = A 201.

8. *βάσκι' ὦθι*: 'Up! go!' *βάσκε* refers more to the start, *ὦθι* to the goal.

10. *μάλ' ἀτρεκέως*: 'very exactly.' *τρεκ-*, the radical syllable of *ἀ-τρεκ-έως*, is identical with *τοργ-*, the radical syllable of *τορqueo*. Thus the adv. means, 'not twisted (from the truth),' 'unswervingly.' — *ἀγορεύμεν*: inf. for inv.

11. *ἰ* [*αὐτόν*]. — *κάρη κομόωντες*: 'letting the hair grow long,' a mark of free-born Greeks, in distinction from Orientals, who shaved their heads. *κάρη* is acc. of specification.

12. *πανσυνδίῃ* (*σεύω*): 'with all haste.' — *πόλιν εὐρύγυιαν*: *i.e.* Troy.

13. *οὐ γὰρ ἔτι* [*οὐκέτι γάρ*]. — *ἀμφὶς φράζονται*: 'are diversely minded.'

14. *ἐπέγραψεν λισσομένη*: 'hath bent them by her prayers (*λισσομένη*) to her wish (*ἐπι*),' *cf.* Lat. *precibus inflexit*.

15. *ἀφῆπται* (3 sg. pf. pass. from *ἄπτω*): lit. 'are fastened to,' *i.e.* 'hang over,' 'impend upon.'

19. ἀμβρόσιος: compounded of ἀ priv. and the stem of βροτός, which is μορ-, μορ-, identical with that of Lat. *mor-ior*, β being a strengthening letter, before which μ disappears if initial. Hence βροτός, not μβροτός, but ἀμβροτος. G. 14. N. 1. See also Sketch of Dialect, § 7, 3. — κέχυτο: plupf. from χέω.

20. Νηληϊῳ [Νηλεΐῳ]: the adj. is here the precise equivalent of a poss. gen. Νηλέως.

21. γερόντων: What is the partitive word upon which this gen. of the whole depends? It might seem natural to answer μάλιστα, but a little thought will suggest that the word denoting the part must be of the same gender, and usually the same part of speech, as the gen. of the whole. Here the partitive word is τόν [δν].

22. μιν: connect with προσέφη. — ἐισοάμενος: 'having likened himself to.' The form is aor. ptc. midd. from εἶδομαι, and the dat. τῷ depends upon it. For ε prefixed, see on A 306.

23. Verses 23-25 will be found easy to turn into English hexameters; see Essay on Scanning, § 8. For a Lat. version, cf. Verg. Aen. IV, 560, *Nate dea, potes hoc sub casu ducere somnos?* Cf. also Silvius Italicus, iii. 172, *Turpe dūti, somno totam consumere noctem.*

24. παννύχιον: see on v. 2.

25. ἐπιτετράφαται [ἐπιτετραμμένοι εἰσι]: 3 pl. pf. pass. from τρέπω.

26. ἐμέθεν [ἐμοῦ]. — ξύνες (2 aor. imv. from συνίημι): lit. 'put together,' hence 'apply the mind to any object,' 'perceive,' 'hearken.' Here it takes the gen. ἐμέθεν as a word of mental action, see on A 273. G. 171, 2, H. 576. — δέ [γάρ]: for parataxis, see on A 5.

28-32 = 11-15.

34. μελίφρων: 'honey-hearted,' i.e. 'whose heart's core (φρήν) is honey.' — ἀνήη [ἀνῆ]: 2 aor. subj. from ἀνίημι.

35. ἀπεβήσεντο [ἀπέβη]: see on A 428.

36. τά: cognate acc. with φρονέοντα: 'pondering those thoughts.' — ἐμῶν: notice ntr. pl. subj. with pl. verb. This is not uncommon in Hom., but a special reason for the pl. may here be found, in that there would have been a certain ambiguity had the sing. ἐμελλε been employed. It would then have been possible to read, 'which he was not destined to accomplish;' whereas the translation is, 'which were not destined to be accomplished.'

37. φῆ: lit. 'he said,' i.e. 'he hoped,' 'he expected.' All long monosyllabic verbal forms in Hom. have the circumflex accent (cf. Sketch of Dialect, § 15, 1).

38. ἥδη [ἤδεια], ἔργα: to both these words belongs initial F, hence the hiatus before each is only apparent. — The inferential particle ῥα (ἔρα) hints at the knowledge which the reader (hearer) possesses of the subsequent course of the war. It may be translated with δ: 'which, alas!' Cf. δν ῥα in v. 21: 'whom, of course.'

39. Notice not only that *ἐπὶ* and *θήσειν* are written separately in this verse, but also that the prep. follows its verb. The verb is the same which was employed in Thetis's prayer, A 509. — *γάρ*: α lengthened in the arsis by the ictus.

40. *διὰ θυμῶν*: 'throughout the conflicts;'; *διὰ* is local, not causal.

41. *ἔγρετο* (sync. 2 aor. from *ἐγείρω*, 'arouse'): 'he awoke.' — *θείη ὁμῆ*: 'a divine voice.' — *ἀμφέχυντο* (*χέω*): 'shed itself about him,' i.e. 'rang in his ears.'

42. Verses 42-46 are interesting as describing how the Homeric hero dresses himself. He sleeps, it appears, without clothing upon his body. — *ὀρθωθείς*: reflexive, 'having raised himself upright.' — *μαλακόν* (cf. Lat. *mollis*): 'soft;'; the tunic was of wool.

43. Notice the force of midd. voice in *βάλλετο*, 'put on *his*;' also in *ἰδήσατο*, *βάλετο*, *εἶλετο* in follg. vv. Notice the lengthening of a final short vowel in *δέ*, v. 43, and *ὅπό*, v. 44, before follg. liquid, which was, doubtless, doubled in pronunciation. These vowels both stand in the accented part of the foot, which fact, alone, would account for their quantity.

45. *ἀργυρόηλον*: 'with silver-studded hilt.'

46. *ἀφθιτον αἶ*: 'ever-abiding,' both as the work of Hephaistos, and as conferred for a perpetual possession on the house of Pelops (cf. v. 101).

48. 'Ἡώς [*Ἔως*]. — *προσεβήσετο*: 'came to.'

49. *Ζηνὶ φῶς ἐρέουσα* [*Διὶ φῶς ἐρούσα*]: 'to tell the light to Zeus,' i.e. 'to announce the day.'

50. *κηρύκεσσι κέλευσαι*: *κελεύω* in Attic Greek always takes the acc.

52. *οἱ μὲν*, sc. *κήρυκες*. *τοῖ* (= *οἱ*) *δέ*, sc. *Ἀχαιοί*.

53. *ἵξε* [*καθίζετο*]: 'was holding its sitting.'

54. *Νεστορή*: adj. is equivalent to *Νέστωρος*, the gen. sing. of noun, i.e., 'the Nestorian ship' equals 'the ship of Nestor.' *βασίλῃος* is appositive of the *Νέστωρος* thus implied (see on v. 20). For Nestor, the wise king of Pylos, see A 247 follg. — *Πυλολιγυῖος*: compound of *Πύλο*, locative case of *Πύλος*, and stem *γεν*.

55. *πυκινὴν ἡρτάνετο βουλήν*: *callidum struebat consilium*. The essential idea of *πυκνός* is 'firm;'; hence 'sound,' 'wise.'

56. *κλῦτε*: 2 aor. inv. — *ἐνύπνιον*: best taken as adv. acc. limiting *ἔλθοι*, 'in my sleep.' — *διὰ νύκτα*: 'through the night,' not necessarily all night, but implying a protracted vision (see on v. 40).

57. *μάλιστα ἀγγιστα*: lit. 'most nearest,' a double superlative.

58. *εἶδος τε μέγεθος τε φύη τε*: 'appearance, size, and form.' *εἶδος* refers more to the exterior semblance; *φύη* means lit. 'growth,' 'build.'

59. *μὲ προσέειπεν*: compounds of *φημί* and *εἶπον* with *πρός* always take the acc., not the dat., of the person addressed (cf. A 84).

60-70 = 23-33. Notice that messages are repeated in Hom. in exactly the form in which they were first given.

71. ἀποπτάμενος: 2 aor. ptc. of πέτομαι, the stem of which appears in three forms: πετ-, πτε-, πτα-.

72. θωρήξομαι: aor. subj. For form, see on A 141; for mood, see on A 67.

73. ἡ θέμις ἐστίν: 'as is right.' The antecedent of the rel. pron. is the idea contained in περήσομαι, but the rel. is fem. instead of ntr. on account of the influence of the pred. noun θέμις (see on v. 5).

74. σὺν νηυσί: 'with the ships,' which are thought of as being taken along like companions. — πολυκλήϊσι: 'with many rowlocks.' The κληῖς [κλείς], Lat. *clavis*, was a hook used in pushing open the bolt of a door. Then, from the resemblance of this rude 'key' to a rowlock, it comes to mean 'rowlock.'

75. ἐρητεύειν: inf. for imv. — ἄλλοθεν ἄλλος: 'one from one point, another from another,' i.e. 'from many different points.'

76. τοῖσι δ' ἀνέστη: see on A 68.

77. ἡμαθόεντος: gen. from ἡ[ἀ]μαθόεις.

78. This and the follg. verse are conventional formulae, always followed by a speech.

80. ἔνωπεν: unaugm. 2 aor. from ἐν(ν)έπω = ἐν-σέπω from stem σεν-, 'tell' (see on v. 484). Observe the lack of correspondence between the protasis and apodosis, — the one of the 2d, the other of the 4th, form.

81. νοσφίζομεθα: 'hold ourselves aloof,' 'turn away.'

82. Cf. A 91.

84. Nestor, usually prolix in his speeches, is here a model of brevity. He closes his speech with the exhortation already used by Agamemnon, ἀλλ' ἄγετε, and hastens from the council of chiefs to the popular assembly.

85. Notice the force of the prep. in ἐπ-έστησαν: 'rose up at his word.'

86. ἐπεσσεύοντο: 'were hurrying to the spot.'

87. ἡῦτε [ῶσπερ]. — ἔθνεα: 'swarms.' — εἰσι: lit. 'go,' i.e. 'fly.' εἶμι has freq. the pres. signif. in Hom. esp. in comparisons. The thrice-recurring termination -ων in this and in the follg. verse has been thought to suggest the hum of bees.

89. βοτρυδόν (βοτρός, 'bunch of grapes'): 'like clusters,' 'in clusters.' The adv. suffix -δον (or -δην) denotes the manner of an action. — ἐπ' ἀνθεσι: 'over the flowers,' the thought is of locality, not of motion.

90. πεποτήγαι [πεπότηνται]: pf. pass. from ποτόμαι.

91. τῶν [τούτων]: the article has not only demonstrative force, but is emphatic, 'of these.' — ἀπο: follows its case, and hence suffers anastrophe. G. 191, 3, N. 5, H. 102 D, b; Sketch of Dialect, § 6.

92. ἡϊόνος (nom. ἡϊών or ῥών) — βαθείης: lit. 'deep' shore, i.e. 'deep' as extending far into the land, 'concave,' 'hollow.' Others translate 'low-lying.' — ἐστιχόωντο (στιχάομαι): 'were advancing.' For assimilation, see Sketch of Dialect, § 18, 1.

93. **λαδὸν** (λαη, 'troop'): see on v. 90; the special point of comparison lies in the word **δεδήκει** (2 plupf. from **δαίω**): 'was ablaze,' 'spread like wild-fire.' — **ῥσσα**: 'Rumor' is called **Διὸς ἄγγελος** (v. 94) because so mysterious in its origin: it cannot be traced to any man; hence must have come from Zeus.

94. **ἀγέροντο**: 2 aor. midd. from **ἀγείρω**.

95. **τερήχηα** (unaugm. plupf. from **θράσσω** = **ταράσσω**, stem **ταραχ-**, shortened to **τραχ-**): 'had been confused,' 'was in an uproar.'

97. **βοῶντες ἐρήτυον**: 'by their shouts were trying to restrain.'

98. **εἴποτε σχοιάτ' [σχοῖντο]**: 'on the chance that they would restrain themselves from.' See on A 67.

99. **ἐρήτυθεν** (cf. **ἤγερθεν**, A 57): 'were held back,' *i.e.* kept in order. — **καθ' ἑδρας**: 'along the benches.'

101. **κάμει τεύχων**: 'wrought with art,' lit. 'grew weary in making.' Vv. 101-108 represent figuratively how Agamemnon received his commission and prerogatives from Zeus. The scepter was prepared, by the special direction of Zeus, by Hephaistos; it was sent by Zeus's envoy Hermes to Pelops, the founder of Agamemnon's house, and regularly descended to the hero himself.

103. **διακτόρη ἀργεϊφόντη**: 'the guide Argeiphontes.' Hermes is called **διάκτορος** (**δι-άγω**) as 'guide' of the souls of the departed to the lower world. It seems better to transfer into English as a proper name the word **ἀργεϊφόντης** (supposed to be a compound of **ἀργεῖ** — probably a locative case from the root **ἀργ-**, which appears in **ἀργός**, **ἀργυρός** — and **φαίνω**): lit. 'he who appears in brightness,' which may refer to the swiftness of his motion (light being associated with swiftness), or to the succor (light) which he brings. The story of how Hermes slew the hundred-eyed Argos, whom Hera had set to watch Io, is a later myth, and there seems to be no warrant for the translation, 'slayer of Argos,' which is given in some dictionaries.

106. **πολύταρην**: heteroclite dat.; the only nom. is **πολύταρνος**.

107. **Θυέστ' (ᾱ)**: for **Θυέστης** (see Sketch of Dialect, § 10, 2). — **φορήναι [φορεῖν]**: this anomalous form is a pres. inf.; a longer form, **φορήμεναι**, also occurs. Like **ἀνδρῶσειν** in follg. verse, the inf. denotes purpose, with a mingled idea of result. G. 265, H. 765.

108. **Ἄργεϊ παντί**: be king 'for all Argos.' Argos is here used for all that territory over which Agamemnon bore sway, *i.e.* most of the Peloponnesus.

109. **τῷ (σκηπτρῷ)**: 'upon this,' lit. 'with this,' dat. of means. The possession of the scepter, it will be remembered (cf. A 245), gave him who held it the right to speak.

111. **μέγα**: adv. acc. — **ἐνέδησε**: 'involved,' 'entangled.' Agamemnon, like men in all times, blames the gods for his mistakes. — **ἄτη βαρεῖη**: 'grievous infatuation.'

112. *σχέλιος* (*ἔχω*): lit. 'holding fast to his purpose;' here, 'relentless.' — *κατένευσεν*: see on A 514, 527.

113. *ἐκπέφσαντ'*: what vowel has been elided? — *ἀπονέσθαι*: the *a* of the first syllable is used as long. Cf. *Ἀπόλλωνα*, A 14, 21.

115. *δυσκίλα* [*δυσκλειᾶ*]: the full form is *δυσκλειᾶ*, and one *ε* is allowed to drop out instead of being contracted with follg. *a*. — *ἐπεὶ ὄλεσα*: *ἐπεὶ* is both temporal and causal. *ὄλεσα* = Lat. *perdidī*.

116. *μῆλλα φίλον εἶναι*: see on A 564.

117. *πολλῶν πολλῶν* [*πολλῶν πόλεων*].

118. *τοῦ γὰρ κράτος*: 'for his might.' See on A 509.

119. *καὶ ἐσσομένοισι πυνθίσθαι*: 'even for posterity to learn of.' For dat., G. 184, 5, H. 601.

120. *μὰψ οὕτω*: 'thus vainly.'

121. *ἄπρηκτον* [*ἄπρακτον*]: 'fruitlessly.'

122. *ἀνδράσι*: dat. after *πολεμίζειν*, as after *πολεμέω* and *μάχομαι*, G. 186, N. 1, H. 602. — *πέφανται*: 3 sg. pf. pass. from *φαίνω*.

124. *δρῆκτα πιστὰ ταμόντες*: lit. 'having slain oath-sacrifices to be depended upon,' i.e. 'having concluded a firm alliance by sacrifice.'

125. *ὅσοι ἔασι* [*ὅσοι εἰσὶ*].

126. *διακοσμηθεῖμεν*: 'should arrange ourselves.' The verb might have stood in the inf. dependent upon *ἐθέλομεν* as in vv. 124, 125.

127. *ἕκαστον*: v. l. *ἕκαστοι*, which makes equally good sense.

128. *δευοῖατο* [*δέοντα*]: a primitive way of saying that the Greeks more than tenfold outnumbered the Trojans. It is a mistake to suppose that brevity of speech comes early and naturally; it comes rather late, and often only as the result of study.

129. *πλέας* = *πλέονας* [*πλέους*]: perhaps, after the loss of *ν* from *πλέονας*, the *ο* was lost instead of being irregularly contracted with follg. *a* into *ου*, as in Attic.

130. *πτόλιν*: *τ* has been called a parasitic letter; it is supposed to have been developed, in vulgar pronunciation, in *πόλις* and *πόλεμος* and it was found convenient in poetry to retain it.

131. *ἄνδρες* stands as appositive to *ἐπικούροι*: 'allies, spear-brandishing chiefs.'

132. *πλάζουσι*: lit. 'cause to wander,' i.e. baffle in the purpose of capturing Troy. — *εἴωσ* [*εἴωσι*]: 3 pl. pres. indic. of *εἴδω*.

134. *βεβᾶσι* (3 pl. 2 pf. from *βαίνω*) [*βεβᾶσι*]: 'are gone.' — *Διὸς ἐνιαυτοί*: 'years of Zeus;' for he determines their number and with what they shall be filled.

135. *δοῦρα*: 'timbers.' For the form *δοῦρα* for *δορυ-α*, see on A 407. — *λύννται*: the Attic usage of ntr. pl. with sing. verb is here not observed (cf. v. 36).

136. *πουν*: 'methinks,' as in A 178.

137. *εἰατ'* [*ἦνται*]: cf. A 239. — *ποτιδέγμεναι* [*προσδεγμεναι*]: 'ex-

pecting.' The form is syncop. 2 aor. ptc. (*cf.* δέχθαι, A 23). — ἄμμι : see on A 384.

138. αἴτως : see on A 133; *cf.* also v. 342. — ἀκράαντον [ἄκραντον] (ἀ priv. and κραίνω).

141. οὐ γὰρ ἔτι αἰρήσομεν : lit. 'we shall no longer take,' *i.e.* 'there is no longer hope of our taking.'

142. τοῖσι : dat. of interest loosely connected with the whole sentence. G. 184, 3, N. 4, H. 601.

143. μετὰ πλῆθύν : usually μετὰ with acc. means 'to the midst of,' 'after.' Here μετὰ means 'throughout.'

145. πόντον is the specific word; θαλάσσης, the generic. Instead of taking πόντου as appositive of θαλάσσης, each word may be joined separately with κύματα. Thus θαλάσσης would have the same force as θαλάσσινα : 'sea-waves of the Ikarian deep.' The Ikarian sea was near the island Ikaria, west of Samos. Daidalos was said to have escaped from Crete, with his son Ikaros, by means of wings made of feathers united by wax; but Ikaros flew too near the sun, the wax was melted, and he was drowned in the sea to which he gave his name.

146. ὄρου' [ὄρσε] : 2 aor. of ὀρνυμι with act. signif.

147. οὔτε κινήσῃ [οὐταν κινήσῃ]. — Ζέφυρος : a boisterous (not gentle) wind to those living on the east side of the Aegean, as all can testify who have felt at Smyrna the afternoon sea-breeze, there called Bates (modern Greek Μπάτης = Ἐμβάτης : 'In-comer'). — βαθύ λήϊον : 'high-standing (lit. 'deep') grain.'

148. λαβρός : adj. with adv. force. — ἐπὶ τ' ἡμῖν (*sc.* as subj. λήϊον) : 'and it (the standing crop) bows before the blast (ἐπὶ *sc.* Ζεφύρῳ) with its ears.' — ἀσταχέσσιν (nom. ἀσταχύς) : dat. of means.

149. ἀλαλητῶ : 'with a cheer.'

150. νῆας ἐπ' [ἐπὶ ναῦς] (acc. pl.) : no anastrophe because vowel is elided (Sketch of Dialect, § 6).

151. ἴστατο ἀερομένη : 'rose and stood in the air.'

152. ἄλα διὰν : δῖος is one of Hom.'s habitual epithets. Other words to which δῖος is freq. applied are : the earth, rivers, and certain ancient towns.

153. σόρους : 'trenches' in which the ships were drawn to the sea.

154. ἰεμένων (pres. midd. ptc. from ἵημι) : lit. 'sending themselves along,' *i.e.* 'hurrying.' The hiatus between οἶκαδε and ἰεμένων is only apparent, since ἵημι began with a consonant (represented by rough breathing).

155. ὑπέρμορα : acc. pl. of adj. used as adv., lit. 'beyond fate,' *i.e.* 'contrary to fate.' — ἔνθα κεν ἐτύχθη (τεύχω) : 'then would have been brought to pass.'

156. προσ-εἶπεν : separation of πρὸς from εἶπεν not common. See also on v. 59.

157. ἀρτυάνη: either 'the impeller' (ἀρτύνω, as if ἀρτυάνη) or 'incomitable' (ἀ priv. and τρύω 'wear').

159. ἐπί: here used of extension over, 'over the sea's broad back.'

160. κάδ [κατά]: apocope, and assimilation. — εὐχολήν: pred. acc. after καταλίποιεν, 'as a boast,' conveniently translated 'to glory over.'

162. ἐν Τροίῃ: 'in the plain of Troy.' — ἀπό: 'remote from.'

164. ἀγανοίς: conventional epithet (see on A 202), is not particularly appropriate to Athena; it is much more appropriate to Odysseus, and may have been interpolated from v. 180. Notice two cases of apparent hiatus: φῶτα ἕκαστον, μῆδ' ἔα, where an initial consonant has been lost. Notice, too, in νῆας ἔλαδε, v. 165, that the final syllable of νῆας is long by position, because ἔλαδε orig. began with σ (cf. Lat. *sal*):

165. *Sc.* Ἀχαιοὺς as subj. of ἐλκέμεν.

166. οὐδ' ἀπίθῃσι: 'did not fail to obey,' 'obeyed at once.' For explanation of litotes, see on A 220.

167. *Cf.* A 44.

169. ἀτάλαντον (compound of ἀ copulative = ἔμα and τάλαντον): 'of like weight with;' hence takes dat. as a word of likeness.

170. ἑσταότ' [ἐσταῶτα].

171. κραδίην καὶ θυμόν: accusatives of the part, in apposition with μιν (cf. A 150). The coupling of the two nouns is also an example of Homeric fulness of expression.

175. ἐν . . . πεισόντες: 'having tumbled on board of,' with idea of confusion and fear.

176. καδ δέ: see on v. 160.

182. Construe ὅπα as obj. of ξυνέηκε, yet cf. A 273, B 26.

183. βῆ δὲ θέιν: 'and he started to run.'

184. Ἰθακήσιος: the herald, like his master, was from Ithaka. For position and duties of herald, see on A 321. The ο in δς is long because οί has an orig. *F.* For dat. οί, see G. 186, H. 602.

186. οί: dat. of advantage, for he was going to use the scepter in Agamemnon's behalf. Translate: 'received at the hands of,' and cf. A 596.

189. κιχέη: pres. opt. as if from κίχημι [κίχάνω]. See on A 26. The opt. is indefinite, a general condition being implied. G. 231, 225, H. 729 b.

189. ἐρητύ-σα-σκ-ε (iterative aor. from ἐρητύω) παραστάς: 'would step up to and detain.'

190. Δαιμόνι: here used in a good sense, 'Good sir!' Below, v. 200, it has the bad sense, 'wretch' (see on A 561). — κακὸν ὥς (κακὸν *jós*): ὥς, as adv. of comparison, takes the accent when it follows the word which it would regularly precede. G. 29, N., H. 104, a. Sketch of Dialect, § 6, Rem.

194. Odysseus uses the same word which Agamemnon (v. 75) had used in announcing his intention; yet immediately after he puts himself in the

number of those who were not present in the council of chiefs to hear what Agamemnon said (*οὐ πάντες ἀκούσαμεν*).

195. *μή τι ῥέξη*: for this use of subj., ordinarily explained by ellipsis of a verb of fearing, see G. 218, N. 2, H. 743.

196, 197. 'For mighty is the wrath (or 'lofty is the thought') of a king fostered by Zeus, and his honor comes from Zeus, and Zeus the councillor loves him.' In v. 196 occurs an example of parataxis (see on A 5). — *μητέρα*: see on A 508.

198. *ἔσοι, ἐφεύροι*: indef. opt. in a relative clause implying condition, the iterative aorists *ἐλάσασκε, ὀμοκλήσασκε* implying a number of single acts.

200. *ἦσο*: 2 sg. inv. from *ἦμαι*. — *καὶ . . . ἄκουε*: 'hear (now and henceforth, pres. inv.) others' words.'

201. *σέο*: does not lose its accent, *i.e.* is orthotone, not enclitic, because contrasted with *οἱ*.

202. *ἐναριθμῖος*: precisely as we say 'of account.'

203. *οὐ πως*: *nullo modo*. — *μέν* [*μήν*].

204. *οὐκ ἀγαθὸν πολυκοιρανίη*: 'a multitude of rulers is no good thing.' Notice the litotes; notice also in the gender of *ἀγαθὸν* an example of the frequent use of a ntr. pred. adj. where the subj. is masc. or fem. Cf. in Lat. sentences like *triste lupus stabulis*: 'the wolf a grievous thing to the folds.' This verse expresses the demand often so strongly felt, and especially in times of violence, for *one* strong controlling hand. In the next verse, too, we have the idea of the Divine Prerogative which has been such a support of royalty. Cf. A 279.

205. *ἀγκυλομήτω*: pronounce *-ω*, as always when final, by synizesis.

206. This verse is weak and obscure in this connection, and was probably interpolated from I 99. A *varia lectio* for *βουλεύη* is *βασιλεύη*: 'rule' for them, instead of 'plan' for them. No word is expressed to which *σφίσι* refers, but the word *βασιλεύς* implies 'subjects,' and for this word *σφίσι* stands. — *σκήπτρον*: the 'scepter,' the king's badge of power; *θέμιστας* (nom. sing. *θέμις*): the 'ordinances' which he lays down. The prose word for *θέμιστες* would be *θεσμοί*, Lat. *instituta*.

207. *κοιρανίων δέπει*: 'as ruler was arranging.' *κοιρανίων* is ptc. nom. sing. For *ἔπω*, see on A 166.

208. For *ἔπεσσεύοντο* and *ἄπο*, cf. vv. 86, 91.

209. *πολυφλοίσβοιο*: example of an onomatopoeic word, *i.e.* of a word which imitates, when spoken, the sound which it describes (cf. *σφαγεῖ*, v. 210).

210. *αἰγιαλῷ*: local dat. 'on a broad strand.'

211. *ἐρήτυθεν*: see on v. 98.

212. *ἐκολάφα* (*κολάφω*): 'was screaming,' 'was brawling,' cf. A 575.

213. *ἄκοσμά τε πολλὰ τε*: in Engl. we join both ads. to the subst. without any intervening conj., 'many unbecoming words.'

214. μάψ: 'vainly,' and οὐ κατὰ κόσμον: 'not fitly,' seem to a certain extent similar ideas, so that it rather surprises us that they should be joined by an adversative conjunction, ἀτάρ (see on A 50). — ἐριζέμεναι [ἐρίζειν]: for inf. depending upon ἔπεα ἤδη, see G. 265, N., H. 765.

215. One of the commonest ways of quarrel is with words; hence ἐριζέμεναι easily suggests λέγειν, on which ὅτι εἰσαιο depends. — εἰσαιο from εἶδομαι [δοκέω].

216. αἰσχιωτός: his ugliness of soul is left to be inferred from his ugliness of body. To the Greeks, that the first should be found in connection with the second would seem almost obvious. It has been remarked that Thersites impersonates all the qualities most opposed to the ideal of a hero. It should also be noticed that he is almost the only character taken from the common people who is portrayed with any detail in the Iliad. The heroes of the poem are the nobles (the διογενεῖς βασιλῆες). The audience was chiefly composed of nobles; the poet was in sympathy with his audience, and when he does introduce a man of the common people like Thersites, he makes him as hideous as he can (see on A 80). — ὑπό: 'under the walls of.'

217. ἦν [ἦν]. — ἔπερον πόδα: 'in one foot' (cf. Lat. *claudus altero pede*).

218. συνοχωκότε (συνέχω): ὄχωκα, peculiar pf. with Attic redupl. (and change of stem vowel) for ὄκωχα. G. in Verb List, H. 424 D. 11.

219. ἐπενήνοθε: an obscure form (probably a pf.) from uncertain present. Autenrieth connects it with the root of ἄνθος, 'flower,' and thus readily derives the meaning 'bloomed upon,' 'grew upon.'

220. μάλιστά ἐχθιστος: was 'most hateful to.' For another example of the double superlative, see on v. 57.

221. τὸ γὰρ νεικέεσκε [ἐνέικει]: the clause with γὰρ is a reason for the bitter hate (ἐχθιστος) which was felt for Thersites.

222. κεκληγώς: 2 pf. ptc. from κλάζω (stem κλαγγ-).

223. ἐκπάγλως: probably derived from ἐκ-πλήσσω (cf. ἐξεπλάγη, Xen. Anab. II. III. 1.).

224. μακρά: of cries that penetrate 'far,' i.e. 'piercingly,' 'loudly.'

225. τίς [τίνος]: for case, see on A 65. — δὴ αὐτ': synizesis. — χατίζας: derived from the root χα-, seen in χαῖνω, 'gape,' χάος, 'void;' it takes the gen. as a word of want.

226. πλείαι: in ordinary prose an adj. of Attic 2d decl. The interchange of forms πλείος and πλέως illustrates *metathesis quantitatis*.

228. δίδομεν: Thersites is as great a braggart as he is coward. Notice that the use of the subj. εἶτ' ἂν [ἔταν] ἔλωμεν in the temporal clause containing a general condition marks δίδομεν as prs. and not ipf.

229. ἐπιδεδέαι [ἐπιδέη]. — κέ τις οἴσαι: for use of κε [ἂν] with fut. indic., see on A 137.

231. δήσας ἀγάγω: 'shall have bound and led captive.'

233. *κατίσχαι*: for form, cf. A 141; the use of the mood suggests the subj. of purpose common in relative clauses in Latin, but not a prose-Greek construction. It is exactly parallel, in connection, to *μίσγαι*, and may be translated as if we had *ἴνα κατίσχαι*. — *οὐ μὲν* [οὐ μήν].

234. *κακῶν*: gen. after *ἐπιβασκόμεν* in the sense of 'bring into contact with.' G. 70, 2, H. 574.

235. *ὀλέγγα*: lit. 'reproaches,' i.e. objects of reproach.

236. *πῶρ*: 'by all means.' — *ἔωμεν* (*ἔδω*): 'let us leave.'

237. *γῆρα πεσόμεν*: 'digest his gifts of honor,' i.e. see how much good they will do him without our support.

238. *χῆμεῖς* [*καὶ ἡμεῖς*]: 'we also,' as well as Achilles.

239. *ὅς καὶ Ἀχιλλεῖα ἠτίμησεν*: 'for he also insulted Achilles;' a causal idea here underlies the relative clause. — *ῥο* [*ὅς* = *αὐτοῦ*]: notice the lengthening of the vowel (*ῥο*) before a liquid (see on A 394).

240 = A 356.

241. Thersites has not a whit more affection for Achilles than for Agamemnon. He finds in the indignities heaped upon Achilles convenient additional charges against Agamemnon, but he cannot leave Achilles without a thrust at him. — *οὐ χόλος φρεσίν*: 'he has no wrath in his heart.' — *μεθήμων*: adj. instead of a subst. *μεθημοσύνη*: 'remissness,' which would have been in exact contrast with *χόλος*.

242. *λωθήσαιο*: Thersites uses the very words uttered by Achilles, A 232.

244. *παρίστατο*: 'was standing by his side.'

245. *ἠνίπαπε*: contrast the tense with that of *παρίστατο*: 'broke out in reproof.' The form is one of two (only) instances of a very peculiar reduplication in 2 aor. The stem of *ἐνίπτω* is *ἐνιπ-*; the redupl. is the syllable *-απ* affixed to the word. The other instance is *ἐρύκακον*, 2 aor. from *ἐρυκάνω* (stem *ερυκ-*). See Sketch of Dialect, § 15, 2.

246. *ἀκριτόμυθε*: cf. *ἀμετροπῆς*, v. 212.

247. *μηδ' ἔθελ'*: 'and undertake not,' 'and venture not.'

248. *χειρότερον* [*χείρονα*]: comp. of *κακός*.

249. *δοσσοι*: in order to connect naturally with what precedes, a gen. of the whole, e.g. *πάντων*, must be supplied, dependent upon *ἄλλον*.

250. The potential opt. in this and follg. v. is equivalent to a mild inv.

251. *νόστον φυλάττειν*: lit. 'watch the return,' i.e. watch that one fail not of it. Cf. in French, *garder le retour*.

253. *εἴ ῥ᾽ ἐκ κακῶς νοστήσομεν*: freely, 'whether our return shall be to our advantage, or to our hurt;' it should be entered upon, accordingly, with deliberation. The weakness and repetition of vv. 254–256 suggest that they are justly bracketed as interpolation.

255. *ῥῆσαι*: in colloquial sense, not of actual sitting posture, for he does not sit down until v. 268 (cf. also vv. 211, 212), but of his avoid-

ance of any laborious occupation which would leave him less free to scatter his abuse on every side.

257. τὸ δὲ καί: 'and this also.' — τετελεσμένον ἔσται [τελεσθήσεται].

258. ἀφραίνοντα (ἀ priv. and φρήν): 'talking folly.' — κυχήσομαι: see on A 141. — ὥς νύ περ ὦδε: ὦδε is antecedent of ὥσπερ: 'in this way just as now.'

259. Ὀδυσσῆι, ὦμοισι: apposition of part to whole. Ὀδυσσῆι is simply a more emphatic ἐμοί. — ἐπέη: opt. of desire.

260. μηδὲ κεκλημένος εἶην: 'and may I not be called,' i.e. 'may I no longer be.'

261. Take σε and εἴματα as double acc. after ἀποδύσω. G. 164, H. 553.

262. τὰ τ': see on A 86; see also Sketch of Dialect, § 14 *ad finem*. — αἰδῶ: acc. sing. from αἰδώς. G. 55, N. 1, H. 181.

264. Connect ἀγορήθεν [ἐξ ἀγορᾶς] with ἀφήσω (ἀφίημι): 'shall smite and drive you with unseemly blows from the assembly to the ships.' If πληγῇσιν belonged with πεπληγώς, it would probably stand as cogn. acc.

266. The stroke took effect on both shoulders and on the portion of the back lying between (and below) them, i.e. μετάφρενον.

268. σκήπτρου ὑπο χρυσίου: exactly as we say 'under the stroke;' ὑπό being both local and causal.

269. ἀχρεῖον ἰδών: lit. 'looking uselessly,' i.e. casting silly looks about.

270. ἀχνύμενοι: 'grieved,' probably because of their desire to return. — ἡδύ: 'merrily.'

271. τις εἰπεσκεν: for iterative aor. see on A 490. τις: 'many a one.' The indefinite pron. as here used is said by Gladstone to represent public opinion in Homer (cf. Δ 81).

272. ὦ πόποι: for accent of ὦ and meaning of πόποι, see on A 254. πόποι is used only here of pleasant surprise. — δῆ [ῆδη]: see on A 61.

274. τόδε is acc. of the object; ἄριστον, of the predicate. Translate: 'this is by far the best thing which he has wrought.'

275. ἐπεσ-βόλον: lit. 'one who throws about words.' — ἔσχ' ἀγορῶν: 'restrained from his speeches' (see on v. 239).

276. θῆν: gives ironical turn to the sentence. — πάλιν αὖτις: 'back again.' For similar doubling of words of nearly similar sense, cf. δευτερον αὖτις. — ἀνήσει: fut of ἀνίημι.

278. φάσαν ἢ πληθὺς: collective noun with pl. verb. — ἀνὰ . . . ἔσται: Odysseus, it seems, had taken his seat after chastising Thersites. The epithet πολλίπορθος (for πολλοί- see on v. 133) is appropriate to Odysseus from the special share which he had, through the device of the wooden horse, in the reduction of Troy, a story not related, however, in the Iliad.

279. παρά: adv. 'by his side.'

280. ἀνάγει: plupf. with signif. of ipf.

281. πρώτοι τε καὶ ὕστατοι: 'those in the first and the last ranks,' 'nearest and remotest.'

284. νῦν δὲ : 'now as it appears.'

285. ἀλέχυστον : superlative in -ιστος formed from noun ἔλεγχος (see on A 325). — θέμεναι [θεῖναι]. — βροτοῖσι : dat. of the person *in whose view* anything has a certain character. G. 184, 3, N. 2, H. 601. — μερόπεσσι : see on A 250.

286. ἥνπερ ὑπέσταν [-έστησαν] : 'which they assumed.' 'Standing under' a promise is really as natural a metaphor for pledging one's self to it as 'assuming,' lit. 'taking to one's self.' ἥνπερ is a kind of cognate acc., for ὑπέσταν is equivalent to ὑπέσχεοντο.

287. ἐνθάδ' ἐπὶ στεῖχοντες : 'while still on the way hither.' — Ἀργεος : used as in A 30 for the whole region about Argolis, whence most of the Achaeans came.

288 = 113.

289. ὥστε : regularly in Hom. equals ὥσπερ or ὥς, τε having no appreciable force. See on A 86.

290. ὀδύρονται νέεσθαι : it is only by an extension of the orig. meaning of ὀδύρονται that it can take the inf. of the purport of the lament. The verb comes to mean : 'express by tears their desire.'

291. The course of thought vv. 291-300 may be thus outlined : The case of the Achaeans is hard ; 't is hard enough (πόνος) to make one return wearied out. For even a month's absence from wife in stormy seas is painful ; how much more a nine years' absence. There is then no occasion to blame the Achaeans ; but still it must be remembered that, hard as is the case where so much has been borne and the object not gained, yet honor forbids a return empty-handed ; hence the closing exhortation : 'Bear up yet a while, friends !'

292. ἀπό : 'away from' (see on v. 178). There is no elision because of the orig. *F* in follg. word.

293. σὺν : i.e. 'on board of' (see on v. 74).

294. ὃν περ εἰλέωσι [ὃν ἂν εἰλῶσι] : subj. in conditional relative clause after a primary tense : 'whomsoever the wintry gusts and rising sea confine in harbor.'

295. ἡμῖν μῦνοντεςσι [μένουσι] : dat. in designation of time, 'as we remain here.' G. 184, 3, N. 1, H. 601, 2.

298. νέεσθαι : sc. τινα as subject. — κενόν [κενόν] : cf. ἀδελφός and ἀδελφεός.

299. δαῶμεν : 2 aor. pass. subj. from stem δα-, 'learn,' of which δι-δα-σκω, 'teach,' is a pres. with causative signif.

300. ἐτεόν : 'really.'

301. ἐστὶ δέ : parataxis ; we might have had ἐστὶ γάρ.

302. οὓς μὴ . . . φέρουσαι : 'as many as the death-fates have not swept away.' μὴ is used instead of οὐ because the antecedent of the relative is indefinite, which is the same as saying that a condition is implied. G. 231, H. 835.

303. *χθιζά τε καὶ πρόϊ*: '(t was but) the other day.' Notice that the Greek says 'yesterday *and* the day before,' instead of 'yesterday *or* the day before' (cf. *ἕνα καὶ δύο*, v. 346). Aulis was the Boeotian town on the Euboean Gulf where the Greek fleet assembled and was delayed by adverse winds, while on the point of sailing for Troy.

304. *ἡγερέθοντο*: from Hom. pres. *ἡγερέθωμαι*, formed from stem *ἀγερ-*. G. 119, 11, H. 411, D. Cf. v. 448.

305. *ἀμφὶ περί*: *ἀμφὶ* is adv. and *περί* prep. (cf. Engl. 'round about').

306. *τελήσους*: probably best translated, 'bringing fulfilment' (see on A 315); old rendering, 'unblemished.'

307. *πλατανίστῳ* [*πλατάνῳ*]: the 'plane-tree,' not unlike our maple in appearance, grows especially by springs and along watercourses. — *δοὲν ῥέαν* [*ἐξ ἧς ἔρρει*].

308. *ἔνθα*: 'then,' carries back the thoughts to *χθιζά τε καὶ πρόϊ*. — *ἐπί*: with acc. denotes 'extension over' (cf. vv. 159, 299). — *δαφνοίνος*: 'blood-red.' It is compounded of *δα-* also *ζα-* [*διδ*] 'thoroughly' (cf. *per* with strengthening force as Lat. prefix, e.g. *permagnus*), and *φόνος*, 'gore.'

310. *βωμοῦ*: gen. of separation after the idea of motion implied in *ὑπαίτας*. — *ῥα*: see on A 56.

311. *νήπια τέκνα*: 'tender (lit. 'infant') brood.'

312. *ὑποπεντήρῃτες* (2 pf. ptc. from *πτήσσω*): 'crouching beneath.' For dat. *πετάλοισι*, G. 187, H. 605.

313. Translate: 'eight, but the mother-bird was the ninth, which hatched her brood.'

314. *Διανὰ τερριγώτας* (2 pf. from *τρίζω*): 'twittering piteously.'

315. Connect *τέκνα* with *ἀμφεποσῶτο* as its object.

316. *Διελξάμενος*: 'having coiled himself,' i.e. so as to launch himself upon the mother-bird. — *πτέρυγος*: 'by the wing.' — *ἀμφιαχύναν* (pf. ptc. from stem *ιαχ-*): 'screaming.'

317. Join *κατὰ . . . ἔφαγε* and translate: 'swallowed.'

318. *ἀρξήλων* (prefix *ἀρι-*, 'very,' and *δῆλος*, 'plain'): 'conspicuous.' Translate the whole verse: 'the Deity, who also sent it, made of it a conspicuous sign,' i.e. a miracle.

319. For double acc. after *ἔθηκε*, G. 166, H. 556. The latter half of this verse is identical with v. 205.

320. *ὅλον ἐτύχθη*: 'at what a thing was brought to pass.'

321. *εἰσῆλθε*: here used, as the connection shows, of a sudden, disturbing entrance. Translate: 'when therefore dreadful monsters (pl. for sing.) intruded among the hecatombs of the gods.'

323. *ἄνεω*: adv. 'in silence.' For a similar use of adv. in pred. where an adj. seems to us more natural, cf. A 416, Γ 95. The *varia lectio* is *ἄνεφ*, nom. pl. from adj. *ἄνεως*: 'speechless.'

325. *ὕψιμον, ὀφιντελιστον*: 'late, late of fulfilment.' This repetition of

the same idea in words of similar sound is called *paronomasia*. — *δοῦ* [οῦ]: a conjectural *varia lectio* is *δο* (see Sketch of Dialect, § 11, 1).

328. *ποταμίζομεν*: see on v. 130. As the pres. of the verb is in -ζω the fut. would in Attic be in -σω (or -ιῶ). — *αὐθι* [αὐτόθι]: 'on this very spot.' If the elision had not taken place before *ἔτρεα* (*Fétea*) we might have had *τοσσαῦτα ἔτρεα, εα* as one syllable by synizesis.

330. *τάς* [ῥς]: cf. *τοί, ταί* for *οί, αί*.

332. *εἰς δ' κεν* [ἔως ἄν].

334. *σμερδαλόν*: 'terribly,' ntr. adj. used as cognate acc. — *αὔσαντων ἑπ'* 'Ἀχαιῶν': 'under (because of) the shouts of the Achaians.' G. 191, VI. 7 (1) b and c, H. 656 b and c.

335. *ἐπαινέσαντες* [*ἐπαινέσαντες*]: agrees with 'Ἀργεῖοι, v. 333.

336. *τοῖσι*: G. 184, 3, N. 2, H. 601. — *Γερήνιος*: 'Gerenian.' Gerenia is said to have been a town or district in Messenia whither Nestor fled while Herakles was sacking Pylos. Another explanation makes *Γερήνιος* = *γέρον*.

337. *ἄγοράσθε* (*ā* in arsis, as in A 14, 21, etc.): for assimilated form, see Sketch of Dialect, § 18, 1.

338. *οἷς*: for case, G. 184, 2, N. 1, H. 595 b.

339. *πῇ δὲ βήσεται*: 'whither pray will go?' i.e. 'what in the world will become of?' The 'covenants and oaths' referred to are those at Aulis before sailing for Troy (v. 286).

340. *ἐν πυρὶ*: 'into the fire.' — *δὴ*: here joined with opt. of desire, as it is freq. joined with imv., to strengthen the expression of wish. One might paraphrase: 'Perish, then, our resolves and shrewd counsels.'

341. *σπονδαί, δεξιαί*: in their literal sense, 'libations and right hands,' standing in conjunction for the league of friendship of which they were the sign. — *ἄκρητοι* [*ἄκρατοι*]: compound of *ἀ* privative and *κεράννυμι*. 'Unmixed' wine was employed in solemn libations; wine was not drunk unmixed. — *ἐπέπιθμεν* [*ἐπεποίθειμεν*].

342. *αὕτως*: see on v. 138.

343. *εὐρέμεναι* [*εὐρεῖν*].

344. *ἔτι* (*ἔτι*) *ὡς πρὶν*: 'still as heretofore.'

346. *φθινύθειν*: G. 119, 11, H. 411, D. — *ἔνα καὶ δύο*: see on v. 303. — Connect 'Ἀχαιῶν as part. gen. with *τοί* [οί].

347. *αὐτῶν*: subjective gen., 'no accomplishment shall be theirs,' i.e. they shall accomplish nothing.

348. *ἵνα* depends upon *βουλεύωσι*. — *πρὶν . . . πρὶν*: see on A 97. Which *πρὶν* is a conjunction, which an adverb?

349. *γνώμεναι* [*γνώναι*]: cf. *δόμεναι*, A 98, 116. — *ψευδός*: pred. noun where we should expect a pred. adj. *ψευδής*.

350. *γὰρ οὖν*: 'for in any case.'

351. *ἐπὶ νηυσὶν ἔβαινον*: *ἐπὶ* with dat. differs little from *ἐν* or *οὖν* with dat. or from the simple dat.; translate: 'were going away in their ships.'

352. **φόνον καὶ κῆρα**: 'slaughter and death,' Homeric fulness of expression. *Cf.* in Engl. 'death and destruction.'

353. **ἀσπράπτων**: an anacoluthon; strictly this and the follg. ptc. should be in acc. case, but **φημι κατανεύσαι Κρονίωνα** becomes for the moment, to the speaker, **κατένευσε Κρονίων**. — **ἐπιδέξια**: lit. 'on the right.' As the augurs in observing the flight of birds looked toward the north (perhaps because Mt. Olympus lay in that direction), the east, the favorable quarter of the sky, was on the right. — **φαίνων**: 'revealing.'

354. **τῷ**: 'therefore,' dat. of cause. — **ἐπαγέσθω**: from **ἐπείγω**.

355. **τινα**: 'many a one' (*cf.* for a similar wish, Job xxxi. 10). — **Τρώων ἄλδοχψ**: 'a Trojan wife.'

356. **Ἑλένης, κτλ.**: 'Helen's pangs and groans,' the gen. is subjective.

358. **ἦς νηός**: *navis suae*.

359. **ὄφρα πρόσθ' ἄλλων ἐπίσπῃ** [**ἵνα πρότερον ἄλλων ἐπίσπῃται**]: 'in order that in advance of others he may overtake death and fate,' *i.e.* that death and fate may overtake him. *Cf.* this cumbrous form of denunciation with vv. 123-128, and see note on that passage.

360. **αὐτός τ' ἐθ' μήδεο, πείθεό τ' ἄλλω**: 'do you not only consider for yourself, but comply with the advice of another.'

361. **ἀπόβλητον**: 'to be lightly esteemed.' — **ἔπος**: lit. 'word,' *i.e.* 'counsel.'

362. Nestor insists on the importance of arrangement. The soldiers will fight better under the eyes and with the support of friends. — **φύλα**: 'tribes,' includes a number of the smaller **φρήτρες**: 'clans.'

363. **φρήτρηφι** [**φράτρη**]: dat. sing. with suffix **-φι**. G. 61, N. 3, H. 205 D., Sketch of Dialect, § 9, 1.

365. **ὅς τέ νυ**: 'and who perhaps,' implying that there might prove to be no cowards among the host and thus nerving the people to greater exertions.

366. **ἑσι** [**ῖ**]. — **κατὰ σφέας**: 'by themselves' (see on A 271).

367. **ἡ καὶ** [**εἰ καὶ**]: 'whether owing even to divine power,' *cf.* A 83.

368. **ἦ, κτλ.**: 'or simply because of,' etc.

370. **ἡ μάν** [**ῖ μήν**]: 'verily.' — **ἀγορῇ**: 'in the agora,' local dat.

371. **αἶ γάρ** [**εἰ γάρ**]: 'would that.' One can see from this passage how **εἰ γάρ** comes to be a particle of wishing. 'For if I had, etc., then should the city bow,' is equivalent to 'would that I had, then should,' etc.

373. **τῷ**: 'then' (see on v. 354). — **ἡμύσει** (aor. opt. from **ἡμύνω**, 'bow down'): see on v. 148.

374. **ἄλοῦσα**: 2 aor. ptc. from **ἀλίσκομαι**. — **περδομένη**: 'being sacked,' describes what follows upon **ἄλοῦσα**: 'having been taken.'

376. **μετ' ἑρίδας**: 'into the midst of strifes.'

378. **ἤρχον χαλεπαίνων**: 'began it by my anger.'

379. **ἐς μέαν**: **βούλην** is easily supplied from **βουλευόμεν**.

380. **ἀνάβλησις** (**ἀναβάλλω**, 'postpone'): verbal noun governing ob-
jective gen. (*cf.* v. 436).

381. **ἑυνάγωμεν Ἀρηα :** 'we may join battle,' *cf.* Lat. *pugnam committere*.

382. **τις :** 'each one.' — Give force of midd. voice to the verbs **θηξάσθω (θήγω)**, **θέσθω**, by translating: 'his spear,' 'his shield.'

384. **ἄρματος ἀμφὶ ἰδὼν :** 'having looked on both sides of his chariot,' *i.e.* having seen well to it.

385. **κρινάμεθα :** 'decide between one another,' 'contend.'

386. **μετέσσειται :** 'shall intervene.'

387. **μένος ἀνδρῶν :** lit. 'the fury of men,' *i.e.* 'the furious combatants.'

388. **τεν :** 'of many a one,' the gen. probably limits **τελαμών**, although that cannot easily be translated except in connection with **ἀσπίδος ἀμφιβρότης**, 'the strap of the man-protecting shield of many a one.'

389. **καμείται :** as subj. *sc.* **τις**. — **χαίρα :** acc. of specification.

390. **τιταίνων :** 'tugging.'

392. **μυμνάζειν :** an intensive form from **μύμνω** (*cf.* v. 296), which is a reduplicated form from **μένω**.

393. **οὐ ὅ ἐπειτα ἄρκιον ἐσσεῖται φυγέαν :** 'there shall be no safety to him to flee,' *i.e.* 'he shall find no safety from.'

394. **ὥς ὅτε [δταν] κῆμα :** *sc.* **ἰάχῃ**.

395. **κινήσῃ :** *sc.*, as object, **τό [αὐτό]** referring to **κῆμα**.

396. **σκοπέλω** (*cf.* Lat. *scorpius*): appositive of **ἀκτῇ**.

397. **παντοίων ἀνέμων :** waves 'of all kinds of winds,' *i.e.* raised by all kinds of winds; the gen. is subjective and denotes the cause. — **γένονται :** subj. is **ἄνεμοι**. Translate: 'whenever they rise on this side or on that.'

398. **δρέοντο [ἄρνυντο] :** ipf. implying a pres. **δρέομαι**. — **κεδασθέντες [σκεδασθέντες]**.

400. **ἄλλος ἄλλω ἔφεε :** 'one was performing sacrifice to one, another to another,' *i.e.* the different tribes made offering, each to its patron deity, according to its own national rites.

401. **μῶλον :** 'toil,' 'moil.'

402. **ὁ :** 'he,' *i.e.* Agamemnon.

403. **πενταέτηρον :** 'five-year old,' and so full-grown.

404. **κίκλησκεν :** 'was inviting' to the banquet which always made part of the sacrifice. — **γέροντας :** not used here with distinct reference to age, but equals 'counsellors.' — **ἄριστῆας Παναχαίων :** in definitive apposition with **γέροντας**. Translate: 'he was inviting from among the counsellors the following champions of the collected Achaeans.'

406. **Τυδίδος υἱόν :** 'Diomedes.' For further account of this hero see E and Z 119-236.

407. Nearly identical with this verse is v. 169.

408. Menelaos stands on a higher footing than the other chiefs, and his presence is expected at the banquet without special invitation. — **βοὴν ἀγαθόν :** 'good at the battle-cry.' No trumpets are mentioned in the Homeric poems; hence the voice was important.

409. ἀδελφεόν [ἀδελφόν]: example of prolepsis, natural in animated style. See on A 537.

410. παρ(ι)στησαν: how distinguish the unaugm. aor. (used here) from ipf.? — οὐλοχύτας: see on A 449.

412. Magnificent form of address: 'Zeus most glorious, most great, wrapt in black clouds, dwelling in aether.' The abiding-place of Zeus was ἀκροτάτῃ κορυφῇ πολυδαιράδος Οὐλύμπου, A 499. The summit of Olympus towered out of the ἀήρ into the αἰθήρ. With the substance of the prayer (vv. 414, 415) may be compared several Old Testament invocations of Jehovah; e.g. Josh. x. 12, 13.

413. ἐπ(ι)δύναι and ἐπελθεῖν: infs. depending on a verb of praying, e.g. δός, which can easily be supplied. ἐπί with both verbs adds the idea 'upon the earth,' for sunset and darkness are thought of as falling from heaven upon the earth.

414. πρηνές: pred. adj. with μέλαθρον denoting the result of καταβαλεῖν. κατὰ πρηνές βαλλεῖν: 'lay low.'

415. πρῆσαι πυρός: 'burn with fire.' πυρός is gen. of material; for orig. signif. of πρήθω, see on A 481. — θύρετρα: the pl. suggests folding or double doors. — δηλοῖω: pronounce as if written δηλοῖο.

417. βωγαλέον: denotes the result of δαΐξαι (cf. πρηνές, v. 414).

418. δδαξ: adv. equivalent to dat. pl. of δδοῦς. The English equivalent of the whole expression ἐν κονίρσιν δδαξ λαζόλατο [λαμβάνοισιν] γαῖαν is: 'bite the dust.'

419. ἄρα implies the knowledge of the hearer that it was not in accordance with Zeus's plan to grant Agamemnon's prayer (see on vv. 35, 36).

420. δέκτο: syncop. 2 aor. from δέχομαι, see on A 23. — ἀμέγατον: lit. 'unenviable,' i.e. 'unhappy.'

421-424 = A 458-461.

425. σχῆσιν: local dat., 'on splinters' (cf. in A 462, ἐπὶ σχίζης).

426. ἀμπείραντες [ἀναμπείραντες]: apocope and assimilation. — ὑπερσυχον [ὑπερεῖχον]: ὑπερ is perhaps for ὑπερί, a locative form for ὑπέρ (cf. παραί, προτί, ὑπαί). — Ἐφάιστος: metonymy, — the name of the god for the element over which he presides.

427-432 = A 464-469.

434. Cf. A 122, where the courtly beginning of the verse was in sharp contrast with the abusive ending.

435. λεγόμεθα: La Roche would translate, as the verb has no object, 'let us lie idle,' which involves confounding the roots λεγ- and λεχ-. It seems better to translate, 'let us be talking with one another,' although in the few passages where λέγεσθαι has that sense an acc. ταῦτα is added. A *varia lectio* is δὴ νῦν μηκέτι ταῦτα λεγόμεθα, κτλ. But it is not easy to see to what the 'these things' refer.

436. ἀμβαλλόμεθα: see on v. 380. — ἔγγυαλξαι: see on A 353.

438. κηρύσσοντες ἀγαρόντων: 'let them collect by proclamation.'

439. ἀθρόοι δδε: 'assembled just as we are.' δδε seems never to mean 'as follows' in Homer.

440. θάσσον: 'more quickly' than could otherwise be the case, i.e. 'very quickly.' This is an example of the absolute comparative.

442-444 = (very nearly) vv. 50-52.

445. οἱ ἀμφ' Ἀτρεΐωνα βασιλῆες: 'the son of Atreus and the (other) kings.'

446. κρίνοντας: i.e. according to Nestor's advice, v. 362. — μετὰ δέ: 'and in the midst.' What verb is to be supplied with Ἀθήνη?

447. αἰγῖδ' (nom. αἰγίς): the 'aegis,' or shield of Zeus, often lent by him to Athena. The aegis is 'precious,' ἐρίτιμον, because not subject to age or decay, ἀγήραον ἀθανάτην τε. Of these last two epithets it may be said that they always occur together, and except in this phrase are always applied to persons.

448. τῆς: may be explained as possessive gen., 'whose hundred tassels,' but is probably better considered as gen. of separation: 'from which dangle.' Cf. ἡερέθονται (from stem ἀερ-) with ἡγερέθοντο (stem ἀγερ-), and see on v. 304. The Homeric conception of the aegis seems to be a kind of apron or flap hanging from the shield and ornamented with precious tassels, finely twisted of golden thread. For a fuller description of the aegis, cf. E 738 follg.

449. ἑκατόμβοις: a frequent primitive method of estimating value is in oxen (see on A 154).

450. παῖφάσσουσα: 'resplendent.'

451. ἐν: join with ὄρσεν.

452. καρδίῃ: apposition of the part with the whole, 'in each one i.e. his heart,' i.e. 'in the heart of each one.' Perhaps this passage should lead us to explain θυμῷ in A 24 as an appositive of Ἀγαμέμνονι, rather than as a local dative.

453. γλυκίων [γλυκύτερος]: cf. A 249.

455. Here follow five similes: (1) the forest fire, suggested by the gleam of the armored host; (2) the flocks of birds, referring to its numbers and tread; (3) the swarms of flies, to its persistence; (4) the goat-herd and his flocks, to its systematic ordering according to tribes; (5) the bull and herd, to Agamemnon's pre-eminence. — ἥντε [ὥς δτε].

456. ἔκαθεν: 'from far away;' the point of view chosen is in the distance, instead of in the vicinity of the light. This illustrates a (uniformly noticeable) diversity of Greek from Engl. idiom.

457. τῶν: connect with χαλκοῦ, and translate (vv. 457 and 458): 'the resplendent gleam from the vast expanse of bronze of these as they marched along came through the upper air to heaven.' — θεσπεσίω (θεός and stem σπ-, cf. v. 483): lit. 'divinely spoken,' then 'marvellous,' 'vast;' here epithet of χαλκοῦ: the 'broad expanse of bronze armor.'

459. τῶν: is taken up again by τῶν in v. 464, and must be left untranslated.

460. χηνῶν, γεράνων, κύκνων: appositives of ὀρνίθων.

461. The river Kaÿster is in Lydia, flowing south of Mt. Tmolos into the Aegean just north of Ephesus. The vale through which it flows is the Ἀσιας λειμῶν: 'Asian mead,' whence perhaps the name Asia may have spread, as the designation of one of the grand divisions of the globe.

462. ἀγαλλόμενα πτερύγεσιν [πτέρυξι]: 'sporting exultingly on their pinions,' dat. of means.

463. κλαγγηδὸν προκαθίζοντων: 'alighting one before another with a din.' The ptc. (agreeing with the gens. in v. 460) describes most vividly the manner in which a flock of birds alight, those settling later dropping in front of those which have already touched the ground. Notice a flock of doves, as they alight. — τε in this verse, as in v. 456, has no translatable meaning.

465. προχέοντο: 'were pouring forth.'

466. ποδῶν: if ὑπό had purely local signif. the dat. ποσσί would be required. It is simplest to recognize here a transition to the causal signif. Translate: 'under (i.e. because of the tread of) the feet of themselves and the horses.'

467. ἔσταν: 'they halted.' This and the two follg. verses are remarkably flowing, on account of the numerous liquids and vowels which they contain.

468. ὄρη: may refer to any season, here (as in v. 471) to 'springtime.'

469. μυιάων [μυιῶν]: from nom. sing. μυῖα. Sc. with ἔθνεα, ἡλάσκουσιν or similar verb.

471. γάλας (nom. sing.): heteroclite form of γάλα, 'milk.'

472. ἐπὶ Τρώεσσι: of hostile aim, 'against the Trojans.'

474. τοὺς simply anticipates τοὺς in v. 476, and is best omitted in translation. — ὥστε [ὥσπερ]: see on v. 289. — αἰπόλια πλατέ' αἰγῶν: 'wide-grazing (goat-) herds of goats;' the epithet πλατέα is true to life, as any one who has ever seen goats grazing will recognize; αἰγῶν is gen. of material, pleonastic if, as generally considered, the first part of αἰπόλια is αἰξ. — αἰπόλοι ἄνδρες: ἄνδρες seems superfluous, but there are many similar instances of its use; e.g. Γ 170, βασιλῆι ἄνδρι (cf. Δ 216, 275, 485).

475. βεῖα [βράδως] διακρίνωσι: we should have indic. in prose. — νομῷ: local dat. — μυγέωσιν: 2 aor. pass. subj. 'when they have become intermingled in the pasture.' The subj. in the temporal clause implies a repeated act. G. 229, 225, II. 728.

477. ἵνα: inf. of purpose (see on A 8). — μετὰ δέ: adv. 'and among them.'

478. In giving to Agamemnon the majestic head of Zeus, the broad breast of Poseidon, and the slender waist of Ares, the poet shows that established types of representation of the different deities already existed in sculpture.

480. ἀγέληφι [ἀγέλη]: 'in the herd.' Sketch of Dialect, § 9, 1. — βοῦς is comm. gender and the appositive ταῦρος designates the sex. — ἔπλετο: 'is;,' gnomic aor., see on A 218.

481. βόεσσι [βουσί]. — ἀγρομήνησι: sync. 2 aor. midd. ptc. from ἀγείρω.

483. ἡρώεσσιν [ἡρωσιν]: 'among the heroes,' dat. of interest loosely connected with ἐξοχόν. G. 184, 5, H. 601.

484. ἔσπετε: 'relate.' The form is 2 aor. inv. from stem σπ- 'say,' whence ἔσπετος, 'untold' (v. 455), and θεσπέσιος, 'divinely spoken' (v. 457), are both derived. There is a pres. ἐνέπω (for ἐν-σέπω), and Hadley considers ἔσπετε 2 aor. inv. for ἐν-σ(ε)π-ετε. Curtius, on the other hand, makes it simply a redupl. 2 aor. inv. for σε-σπε-τε. What the relation of the stem σπ- to the stem Fε- is, is not clear, but the two appear to have been confounded by the Greeks. The appeal to the Muses, the daughters of Mnemosyne ('Memory') and of Zeus (v. 491), is appropriate before commencing the catalogue (vv. 494-759) so severe a test of the Minstrel's memory. See Introduction, p. xix.

485. πάρεσσι: sc. πᾶσι, suggested by πάντα.

486. κλῆος οἶον: 'only rumor.' Distinguish: οἶος, 'alone;,' οἶος, 'such as;,' οἶός, 'of a sheep.'

488. μυθήσομαι, ὀνομήνω: aor. subjunctives. It is uncertain whether the ἔν is to be repeated with the ὀνομήνω, cf. A 137, 262.

490. ἦτορ: lit. 'heart,' i.e. 'lungs.'

492. μυησαίαθ' ὅσοι [μυήσαιτο αὐτῶν ὅσοι]: 'should bring them to mind as many as.'

493. προπάσας: the force of πρό in this compound may be thus given: 'all, as one proceeds forward in an enumeration.'

494. At this point begins the catalogue of ships which ends with v. 785. It was known among the ancients by the name Βοιωτία, because the Boeotians (Βοιωτῶν, v. 494) stand first in the enumeration. Their priority may be due to the fact that the expedition set sail from Aulis (cf. B 303) in Boeotia. To the ancients this catalogue was a document of the greatest importance, and was regarded as authoritative upon the question as to what towns in ancient times belonged to the various districts of Greece. Its interest at the present time is chiefly geographical, and the student will most easily become familiar with the location of the places named by referring to the three maps (from Kiepert's *Atlas of Hellas and the Hellenic Colonies*: Berlin, 1872) which follow. For most other details, historical, mythological, etc., he must refer to the Classical Dictionary. It should be remarked that many of the Homeric localities ceased in after times to be inhabited, or can no longer be identified by their names, so that the maps are to a certain degree conjectural. The catalogue presents few grammatical difficulties.

496. οἷ θ': οἷ (in this verse and in vv. 499, 500, 503, 504, 505, 507) refers to Βοιωτῶν as its antecedent. τε is without connecting force (see on A 86). — ἐνέμνοντο: 'possessed,' lit. 'fed upon.'



BOEOTIA, PHOKIS, LOKRIS IN THE HOMERIC AGE. VV. 494-535.

498. **Θέσπειαν**: like **Πλάτειαν** (v. 504) appears later in pl. form; e.g. **Θέσπειαι**, **Πλάτειαι**. — **Γραῖα**: the place whence the later appellatives, **Γραικοί** and the Lat. *Græci*, were derived.

505. **Ἕποθῆβας**: Thebes itself is not mentioned because that had already been destroyed by the **Ἐπίγονοι**, lit. 'After-born,' i.e. sons of those who made the first attack upon Thebes, — but only its successor, **Ἕποθῆβαι**, the 'lesser' or 'later Thebes.'

506. **ἄλσος**: it seems rather strange that **ἄλσος**, 'grove,' should be an appositive of a city. There may have been no proper city aside from Poseidon's grove and temple, as there was no town at Olympia except in connection with the sacred Altis.

509. **τῶν**: resumptive of **Βοιωτῶν** (v. 494), somewhat like **τῶν** in v. 464, **τούς** in v. 476. — **ἐν**: join with **βαῖνον**, 'were embarking,' i.e. from Aulis, whence the expedition set sail (see on v. 303).

510. **κούροι**: 'fighting youths' of the nobility.

511. **Ἰθ' (έ) = ἡδέ [κα]**. — **Μυνύειον**: adj. 'Minyean.' The famous tribe of the Minyai took the principal part in the Argonautic expedition. Their capital was Orchomenos.

514. **ὑπερίων εἰσαναβάσα**: 'after she had gone up into the upper chamber,' added instead of a partitive appositive to **δῶμα**.

515. **Ἄρη**: dat. 'to Ares.' Thus it was that Ares was the progenitor of the Minyai. — **παρελέξατο**: from stem **λεχ-**.

516. **τοῖς**: dat. limiting verb (**ἐστιχδωντο**), instead of gen. (of possession) limiting noun (**νέες = νῆες**). G. 184, 3, N. 4, H. 597.

519. **Πυθῶνα**: the later Delphi. The epithet **πετρήεσσα** is most appropriate from the mighty cliffs, which rise more than 1000 feet on each side of the chasm in which was the oracle.

522. **οἱ τ' ἄρα**: for force of **ἄρα (ρα)**, cf. B 36.

526. **ἐμπλην**: 'hard by,' contains the root of **πέλας**, **πλησίον**, and governs the gen.

529. This verse was generally regarded by the ancient critics as interpolated. The frequent repetition of the fact of his inferiority of stature seems uncalled for.

530. *ἐκέαστο*: plupf. from *καίνυμαι* with signif. of ipf., 'excelled.' It is followed by acc., not by the gen. as a word of superiority. — *Πανδληγας*: 'the united Hellenes.' This expression designates the collective inhabitants of Northern Greece, as *Παναχαιοί* (v. 404) signifies the collective inhabitants of Peloponnesus and islands.

535. *πέρην* [*πέραν*]: 'opposite.' — *ἱερῆς*: designation of certain islands, see on A 366.

536. *μῆνεα πνείοντες*: 'breathing (breath which is) fury.' The acc. is cognate. — *Ἄβαντες*: the name of one of the aboriginal tribes of Greece.

538. *ἑφαλόν* = *ἐπὶ τῆς ἁλός*: 'on the sea.'

542. *δπιθεν κομόωντες*: *i.e.* with the front part of the head shorn and with a long queue, like the Tartars or Chinese. Contrast with *κάρη κομόωντες*, and see on v. 11. The Abantes were a wild barbarous race, hardly Hellenes.

544. A dodecasyllabic verse, *i.e.* consisting of six spondees. For *δηίων*, see on v. 415. — *ἀμφὶ στήθεσσι*: 'about their breasts.'

549. *κὰδ . . εἶσαν* [*καθεῖσαν*]: prep. shows apocope and assimilation. — *ἐφ' νηφ* [*τῷ αὐτῆς νεφ*]. The reference is to the Erechthæum at Athens, not of course the sumptuous Ionic temple of which the ruins still stand there, but a far earlier, ruder shrine. The site of the Erechtheum was the most sacred in the Acropolis, for here it was that Poseidon had left the mark of his trident in the rock whence issued the salt spring, and here it was that Athena had called forth from the rock the sacred olive-tree. Here, too, was worshipped the rude image of Athena, which, like that of Ephesian Artemis, was believed to be *Διοπετής*, 'fallen from Zeus.'

550. *μιν ἱλάονται*: 'propitiate him,' *i.e.* the deified Erechtheus whose worship was founded and sanctioned by Athena.

552. *Πετώ*: very peculiar form of gen. for *Περώ* from nom. *Περώς*.

553. *τῷ*: 'to him,' *i.e.* Menestheus.

555. There is great similarity between the last hemistich of this verse and that of Γ 215.

557. *δωκαδέκα* [*δώδεκα*].

558. *ἔν' (α)*: local, 'where.'

559. The Cyclopean walls of Tiryns are in parts quite perfect still. They are built of enormous stones, and have this peculiarity of construction: a tunnel runs lengthwise through the wall, from which, by openings above, the defenders could appear at any point on the top of the wall to repel an attack.

561. Troezen was the home of Aithra, daughter of king Pittheus (Γ 144). Here she brought forth Theseus, the national hero of Attika, and here he passed his boyhood before going to seek adventures and his



THE PELOPONNESUS IN THE HOMERIC AGE. Vv. 559-637.

throne at Athens. Epidauros was the seat of the most famous shrine of Asklepios (*Aesculapius*). Here were great curative establishments, famous physicians, and one of the largest theatres in Greece, the latter now existing in good preservation.

562. *Αἴγινα*: Aigina was ruled by Aiaikos, the progenitor of Achilles. The towns from which the contingent of Diomedes came were among the most famous and powerful in Greece.

568. *ὀδῶκοντα* [*ὀδοήκοντα*].

569. As Argos heads the list of towns represented in Diomedes's contingent, so does Mykenae that of those in Agamemnon's.

572. *ἔθι* [οἶ]: 'where.'
575. *αἰγαλὸν ἀνὰ πάντα*: 'throughout the whole coast-line.'
576. *τῶν ἑκατὸν νηῶν*: 'of the 100 ships of these.' *τῶν* (masc.) = *τοῦτων* is possessive gen. limiting *νηῶν*, and is the antecedent of *οἱ* in v. 569 and of *οἱ* in v. 573.
578. *ἐν δ'*: adv., 'and among them.' — *ἰδίσατο*: 'clad himself in.'
580. This verse is probably spurious; if translated, it should be connected with *κυδιόων*. — *ἄριστος*: here, as in A 91, used of pre-eminence in wealth and dignity.
586. *τῶν*: limits *νεῶν*, as in v. 576, 'their sixty ships.' *οἱ*: 'brother commanded for him,' instead of 'his brother commanded.'
587. *ἀπ' αὐτῶν* (*ἑαυτῶν*) [*ἑαυτῶν*]: 'apart,' 'by themselves,' a sign of the different footing on which Menelaos stood from the other chiefs.
590. See on v. 356. Little censure of Helen is implied in this verse.
595. *ἀντόμεναι* (*ἀντομαι*) [*ἀντῶν*]: 'meeting with.' — *Θάμυριν τὸν Θρηῖκα*: 'Thamyris, that Thracian.' Not the historical Thrace is here referred to, but Pieria, a region in southern Macedonia at the foot of Olympus, where the worship of the Olympian deities and the Muses was first developed by such singers as Orpheus, Thamyris, Musaios, and thence extended to Greece generally. These singers were considered the fathers of Greek poetry. Here Thamyris is represented, like a rhapsodist, as wandering about and visiting the courts of different kings.
597. *στεῦτο γὰρ εὐχόμενος νυχήσιν*: 'for he declared with boasts that he would conquer;' join inf. directly with *στεῦτο* (cf. Γ 83). — *εἴπερ ἂν αἰέδοιεν*: 'even should the Muses in person sing;' for *εἰ ἂν* w. opt. see on A 60.
604. *Αἰπύτιον*: adj. equivalent to *Αἰπύτου*, the gen. sing. of noun. With *ἄνθρωπος* sc. *εἰσὶ*. See on B 20, 54.
609. *Ἀγαπήνωρ*: it has been remarked that this single Arcadian leader is not again mentioned in the Iliad.
614. *ἐπεὶ . . . μεμήλα*: for phrase, cf. v. 338. Living in the interior, they had no experience or knowledge of the sea.
616. *ὅσον ἐφ'*: 'as far as,' i.e. 'over as large a space as.'
617. *ἐντὸς ἔργει*: 'shuts in,' 'includes.' *ἐέργει* agrees with *Ἀλείσιον*, but is understood with the other subjects; its object is *Ἥλιδα* understood. Translate freely: 'as much of Elis as they include,' lit. 'as far as they include Elis.'
619. *πολλὰς δ' ἔρβαινον Ἐπειοί*: 'for the Epeioi embarked in large numbers.'
625. *οἱ δ' ἐκ Δουλίχιοι*: sc. *ἦσαν*.
626. *ναίονσι*: 'lie,' lit. 'dwell.' — *Ἥλιδος ἄντα*: 'opposite Elis.' The poet has placed these islands too far to the southward.
629. *ἀπενάσσατο* (*ναίω*): 'withdrew.'
631. Odysseus was king of a large island-kingdom. The collective

name for his subjects was **Κεφαλλήνες**. Ithaka, the island with which he is specially associated, was only a very small part of his domain.

632, 633. **Ἰθάκην**: the town Ithaka; the other three places in these two vv. are all thought of as situate in the island Ithaka.

635. **ἡπειρον**: 'main-land,' probably Akarnania and Leukas, then a promontory. — **ἀντιπέραια**: 'land lying opposite,' probably that part of Elis situated over against the island Zakynthos.

638. This and the follg. verse give the reason why Thoas came to be leader of the Aetolians. The most famous of the sons of Oineus were Tydeus and Meleager. Tydeus perished before the walls of Thebes; Meleager, by the act of his own mother. Meleager alone is mentioned (v. 642) as the most famous of the sons of Oineus.

643. Translate; 'and it had been charged upon him to act as king for the Aetolians in every matter.'

Verses 645-670 describe Crete and Rhodes. In the center of Crete lies Mt. Ida, over 6000 feet high. North of this, on the coast, was Knosos (written also Knossos and Gnosso); south, Gortys or Gortyn (later Gortyna). In the eastern part of the island lay Lyktos, Miletos, Lykastos. Phaistos and Rhytion lay near Gortyna. In Rhodes only three towns are named, Lindos on the east, Ialysos on the north, Kameiros on the west. The disproportionate length of the story of Tlepolemos (vv. 658-667), grafted in upon the account of the Rhodians, has suggested that it may have been composed by a Rhodian rhapsodist.

655. **διδά**: construe with **κοσμηθέντες**.

658. **βίη Ἡρακλεΐη**: *i.e.* 'to the mighty Herakles,' cf. v. 666 and Γ 105.

659. **ἄγετο**: subj. is **Ἡρακλῆς** suggested by adj. **Ἡρακλεΐη** in v. 658.

660. **διωτρεφῶν ἀλξιών**: 'noble warrior'; **διωτρεφῶν** here signifies simply that those whom he slew belonged to the heroic stock.

661. **δ' ἐπεὶ οὖν**: 'and so when.'

662. **πατρός ἐοῖο φίλον μητρῶα**: 'his father's own (φίλον) uncle (mother's brother).'

667. **ἄλγεα πάσχω**: a common phrase apparently half conventional, and often used because it conveniently closes a verse.

668. **ἔκηθεν [ἔκηθησαν]**: 'they dwelt,' *i.e.* the Rhodians — **καταφυλάδον**: 'according to tribes,' equivalent to **κατὰ φύλα**, v. 362.

670. There were later legends of a golden shower which Zeus had shed upon the island Rhodes. Another story about the island was that the sun shone there every day in the year. On the face of the coins of Rhodes is the face of the sun-god Apollo; on the reverse side, a rosebud (**ρόδον**).

671. The small islands mentioned, vv. 671-680, are: Syme, Nisyros Karpathos, Kasos, Kos, Kalydnai. They constitute the group known as Sporades. They are situated, reckoning from Rhodes as a centre: Syme and Nisyros to the northwest; Karpathos and Kasos to the south-



THE HOMERIC PELASGIC ARGOS, OR THE DISTRICT BETWEEN MT. OLYMPUS AND THE MALIC GULF — ROUGHLY CORRESPONDING TO THE LATER THESSALY. VV 681-730.

west; Kos to the north; Kalydnai probably designates a number of small islands near Kos. — *Nireús*: the repetition of the name in this and in the follg. vv., common in poetry of all languages, is called epanalepsis. It serves to keep alive the attention of the reader or hearer. The significant names of the parents of Nireus — Aglaia, 'splendor,' Charopos, 'bright-faced' — suggest that his beauty was hereditary.

674. *τῶν ἄλλων Δαναῶν*: as gen. of the whole, *ἄλλων* would be superfluous, because the gen. of the whole should include the word denoting the part, and *ἄλλων* would exclude *Nireús*. Explain as in A 505.

675. *ἀλαπαδνός*: 'feeble.'

676. *Κράπαθος*: metathesis for *Κάρπαθος*, cf. *θράσος*, *κατερός* for *θάρσος*, *κρατερός*. Sidgwick mentions, as illustrations of the same thing in English, 'Brummagem' for Birmingham, and, in local dialects, 'cruds' for curds.

677. *Κῶν*: acc. sing. contracted for *Κῶων*. The nom. sing. is *Κῶω*s, contracted *Κῶ*s.

680. *τοῖς*: for dat. see on v. 602.

681. *τούς*: stands here without a verb; perhaps *ἔρέω* (cf. v. 493) is to be supplied.

684. *Μυρμιδόνες*, 'Ἕλληνες, 'Αχαιοί: names arranged in order, beginning with the more specific. *Μυρμιδόνες* is the special name for Achilles's subjects, 'Ἕλληνες refers particularly to the inhabitants of *Πελασγικὸν Ἄργος*, 'Αχαιοί designates in general the Achaian host under the command of Agamemnon.

685. Translate: 'of their (τῶν) fifty ships again Achilles was commander.'

686. *ἐμνῶντο*: 'were mindful of;' assimilated ipf. from stem *μνα-* (prs. *μνᾶμαι* or *μμνήσκω*). The meaning seems to be nearly that of *μμνήσκω*.

687. Translate: 'for there was no one who would lead them into line of battle.'

688. In this and the three follg. verses the circumstances of the capture of Briseis are described, see on A 392.

692. *κὰδ . . . ἔβαλεν*: i.e. *ἀπέκτεινεν*.

694. *τῆς*: for gen. of cause with *ἔχων*, cf. v. 689; see also on A 65. This verse is very weak and unpoetical, and Zenodotus rejected the entire passage, vv. 686-694.

699. *ἔχεν κάτω*: cf. *κάτεχεν*, Γ 243.

700. *ἀμφιδρυφής*: 'with both cheeks torn,' in sign of deepest grief. The wife of Protesilaos was Laodamia. Cf. Wordsworth's *Laodamia*.

703. *οὐδὲ μὲν* [= *μήν*] *οὐδ'*: negation strengthened by double negative: 'but by no means I assure you (*μήν*).' — *γὰρ μὲν* [*μήν*]: 'and yet certainly.' Translate the last hemistich: 'though longing for their commander.'

707. *πρότερος* [*προγενέστερος*]: 'younger.'

708. This and the follg. verse, as repetitious, were rejected by some ancient critics.

714. *ὑπ' Ἀδμήτῃ*: *ὑπό* occurs several times in connection with *τίκτω*, with the dative of person (cf. vv. 725, 742, 820).

715. *Ἀλκίοντις*: famous for the beautiful story, as told by Euripides, of her death in her husband's stead. Robert Browning's translation of the tragedy in *Balaustion's Adventure* should be read.

723. *Ἰκέϊ μοχθίζοντα κακῷ δλοόφρονος ὕδρου*: 'tormented by the dreadful sore (from the bite) of the deadly water-snake.' The story of how the recall of Philoktetes, necessary in order that Troy might be taken, because in his possession were the bow and arrows of Herakles, was accomplished by Odysseus, is not found in the Iliad. It is alluded to in vv. 724, 725.

731. *Ἀσκληπιοῦ*: here is a case where the original reading seems to have been *Ἀσκληπιδό*.

741. *τέκετο*: used indifferently of either parent: 'begat' or 'brought forth,' cf. follg. verse.

743. *ἤματι τῷ [δτε]*: 'on the day when,' as in v. 351. — *φῆρας λαχνήεντας*: 'shaggy monsters,' i.e. centaurs, see on A 268.

750. **Δωδώνην**: generally located by geographers in Thessaly, not far from modern Jannina, although a scholion in *Codex Venetus* places it in Molossis in Epirus. Here was the most venerable oracle of the Hellenic race. Zeus disclosed his will in the rustling of the holy oak and the murmur of the waters of a cold sacred stream at its foot. — **δυσχέμερον**: 'wintry.'

751. Translate: 'and who cropped their fields (**ἐργα**) about the lovely Titaresios.'

752. **πρόλει** [**πρόλεισι**]: accent inconsistent with its formation as if from a pres. **προ-ίτω**.

754. **καθόπερθεν**: 'down from above.' This verse describes, in a poetical way, how the clear waters of the mountain stream (Titaresios) refuse to mix with the muddy river of the plain (Peneios).

755. This verse assigns the reason for the refusal of the waters of the Titaresios to unite with those of the Peneios. The former is a 'branch' (**ἀπορρώξ**) of the Styx, connected in some mysterious subterranean way with it, and the water of this dreadful river, it is taken for granted, unites with no other water. Notice the slow movement of the first hemistich, suited to the solemn words **δρκου γὰρ δεινοῦ**.

758. **Πρόθοος θεός**: observe the paronomasia.

759. This verse marks the conclusion of the catalogue of the Greeks. Now, before enumerating the Trojans, a moment is taken to answer the questions: 'who was the bravest chief?' 'which were the fleetest horses?'

761. **τίς τ' ἄρ**: see on A 8. — **ὄχ' ἄριστος**: see on A 69. — **ἔννεπε**: see on v. 484. — **μοῦσα**: for sense in which the word is used, see on A 1.

762. **αὐτῶν ἡδ' ἵππων**: 'of the men themselves and of their horses,' both words in apposition with **τῶν**, v. 762.

763. **ἵπποι μὲν μέγ' ἀρισται**: the best way to manage the fem. gender in this passage is to translate: 'the mares of Admetos were by far the best.' Admetos was the son of Pheres, **Φηρητιάδης**. Mares were preferred in ancient warfare.

764. **δρνιδῶς ὥς**: for accent of **ὥς** and short final syllable made long before it, see on v. 190. The mares are compared with birds not as swift-footed, but as *swift*. In other words, there is no emphasis laid on the first part of the compound **ποδοκέας** (see on **φνοχόει**, A 598).

765. **οι-έτας**: 'of one age.' — **σταφύλη ἐπὶ νῶτον ἔτας**: 'equal as measured by the plumb-line over their backs.' Perhaps we are to think of the use of the plumb-line in connection with the square in the way often practised at the present day to determine whether two points are of equal height. A simpler translation is: 'like a plumb-line over their backs,' i.e. 'straight-backed,' not hollow-backed. **σταφύλη**: lit. 'a bunch of grapes'; then, from similarity of shape, a 'plummet.'

766. **θρέψ'** [**ἐθρεψε**]: from **τρέφω**. Apollo served as herdsman to Admetos in Peneia in Thessaly, and there reared these famous mares.

767. φόβον Ἄρης φορεύσας: 'carrying (where they went) flight caused by Ares.'

769. ὅφρα: 'as long as.'

770. ἀμύμονα: 'faultless,' in sense of A 92. No chief and no steeds could compare with Achilles and his divine horses so long as they were present in the camp.

773. λαοί: i.e. the Myrmidons.

774. αἰγανέησι ἰέντες: 'hurling hunting-spears.' For dat., see G. 188, 1, H. 607. It seems rather strange that, so far away from home and on a warlike expedition, they should have had with them 'hunting-spears.'

776. λῶτον: a species of 'clover.'

777. ἵστασαν (plupf. with signif. of ipf.): 'were standing.' We are to think of the parts of the chariots as taken asunder, and laid separately away. To fit them together for service was ἐντύνειν ἄρματα. — ἀνάκτων: i.e. of Achilles and the under-chieftains of the Myrmidons.

780. οἱ δέ: with these words the poet leaves Achilles and the Myrmidons, and turns back to describe the advance of the other chiefs of the Achaians. — νέμοιτο, κτλ: 'as if the earth were to be devoured.' The opt. is one of simple conception, and an opt. with ἄν may be supplied as the conclusion of the condition. Thus (ὥς and εἰ being separated): ὥς ἂν εἴη, εἰ χθὼν νέμοιτο: 'as would be the case, if the earth were devoured (by fire).' The meaning is (probably) that the splendor of their armor as they marched was as if all the earth were aflame.

781. ὥς: for accent, cf. v. 764. — Διὶ (final syllable used long before ἰός): supply ὑποστенаχίζει, and translate: 'as it groans under the might of Zeus,' or more freely: 'as Zeus makes the earth groan beneath his power;' for dat., G. 184, 3, H. 596, 597.

782. ἱμάσση: sc. subj. Ζεύς. The myth was that the giant Typhoeus was buried in Kilikia in the country of the Arimoi. The monster thus buried is the personification of a volcano; now and then he moves himself slightly, which makes an earthquake; and Zeus occasionally 'lashes' the region where he is buried with his thunder-bolts, i.e. with lightning.

784. τῶν . . . ἐρχομένων: connect as limiting gen. with ποσσί.

785. πεδίοιο: best taken as local gen. 'on the plain.' Cf. Γ 14.

The account of the host of the Greeks is now complete, and, before passing on to the muster of the Trojans, it will be well to enumerate in their order the Greek chieftains. The list is as follows: Pēneleōs, Lēitos, Arkesilāos, Prothoēnōr, Klonios (vv. 494, 495), Askalaphos, Ialmenos (v. 512), Schedios, Epistrophos (v. 517), Ajax (v. 527), Elephēnōr (v. 540), Menestheus (v. 552), Ajax Telamōnios (v. 557), Diomēdēs, Sthenelos, Euryalos (v. 563), Agamemnon (v. 576), Menelāos (v. 586), Nestor (v. 601), Agapēnōr (v. 609), Amphimachos, Thalprios (v. 620), Diōrēs (v. 622), Polyxeinos (v. 623), Megēs (v. 627), Odysseus (v. 631), Thoas (v. 638), Idomeneus (v. 645), Merionēs (v. 651), Tlēpolemos (v. 653), Nireus

(v. 671), Pheidippos, Antiphos (v. 678), Achilles (v. 685), Prōtesilāos (v. 698), Podarkēs (v. 704), Eumēlos (v. 714), Philoktētēs (v. 718), Medōn (v. 727), Podaleirios, Machaōn (v. 732), Eurypylos (v. 736), Polypoitēs (v. 740), Leonteus (v. 745), Gouneus (v. 748), Prothoos (v. 756), — forty-six heroes in all.

786. ὤκεια [ὠκεία]: nom. fem. from ὠκός, see Sketch of Dialect, § 13, 3.

788. ἀγορὰς ἀγόρευον: 'were holding assembly,' i.e. were gathered for counsel.

789. ἡμὲν . . . ἡδὲ: 'both . . . and.'

791. εἰσατο (εἶδομαι): 'likened herself.'

794. δέγμενς (2 aor. ptc. midd. from δέχομαι): 'expecting,' see on v. 137. — ναῦφιν [νεῶν]: see on v. 363. — ἀφορμηθεῖεν: 'should start' on their return. The opt. may be explained on the general principle of *oratio obliqua*, after a secondary tense.

795. εἰσαμένη: see on A 306.

796. μῦθοι φῦλοι ἄκριτοι: 'endless talk is dear,' i.e. you are all too fond of words when deeds are needed.

797. ὥς ποτ' ἐπ' εἰρήνης: 'as once in time of peace.'

802. δέ: 'now,' as in A 282. Translate the verse: 'Now I enjoin upon you especially to do precisely (γε) so' (i.e. as is described in vv. 802-806).

803. πολλοί: pred. adj. 'many' are, etc.

804. Translate: 'Diverse from one another are the languages of widely scattered men.'

805. τοῖσιν οἰσὶ περ ἄρχει: 'to those for whom he is commander,' i.e. 'his soldiers.'

807. οὐ τι ἡγνόησεν: litotes, see on A 220.

808. ἔλυσ' ἀγορὴν: 'dissolved the assembly,' performed, that is, what was properly the duty of Priam. — ἐπὶ τεύχεα δ' ἱσσεύοντο: 'and they were hurrying to arms.'

809. πᾶσαι πύλαι: 'the whole gate,' i.e. both doors of the Scaean gate.

811. πόλιος: synizesis of last two syllables. — κολῶνι: 'mound.'

813. Here again we have an allusion to two languages, — that of men and that of gods, see on A 403. — Βατίεαν (βᾶτος, 'bramble'): lit. 'Thornhill.'

815. διεκρίθεν [διεκρίθησαν]: 'was arranged' according to Iris's exhortation (vv. 805, 806), and after the manner of the Achaians (vv. 362 ff., 446, 476).

Before taking up the list of the Trojans in detail, a few words as to the composition of the host will be in place. The entire force consists of sixteen detachments. Five of these came from Troy and its more immediate vicinity (vv. 816-839), while the remaining eleven (vv. 840-877) are

from the allies (*ἑπικούροι*). Of these last, three divisions came from Europe, and nine from Asia. It will be noticed that Trojan reinforcements came from many cities (*e.g.* Sestos, Abydos, Miletos) which were subsequently important Greek colonies and became thoroughly Hellenic. We are not to assume any important difference in race between the Greeks and Trojans. They worship the same gods, have essentially the same customs, and confer together without interpreters, using the same language. Yet the Trojans stand upon a lower moral level than the Greeks, as is shown by their practice of polygamy, and their forces are less homogeneous,—the allies in particular speaking many different languages (*v.* 804). On the general topic of race, language, and character of the Trojans, see Curtius's *Greek History*, vol. i. pp. 88, 89.

816. *Τρῶες*: the Trojans proper, *i.e.* the inhabitants of Troy. — *κορυθαίολος*: 'with tossing helmet.'

818. *μειαότες ἐγχέησι*: 'pressing forward with their spears,' dat. of instrument.

819. *Δαρδανίων*: 'Dardanians,' inhabitants of Dardania, a district on the N. side of Mt. Ida. The modern name of the Hellespont, 'Dardanelles,' preserves the memory of this word. The Dardanians are next in valor to the Trojans.

821. *βροτῶ*: appositive of *Ἀγχίση* (*v.* 820), as is also *θεά* of *Ἀφροδίτη*. The contrast between the words *θεά*, *βροτῶ* is made the more prominent by their position.

822. *οὐκ οἶος*: 'by no means alone,' may be regarded as a kind of litotes.

823. *πάσης*: 'all kinds of,' in which sense *πᾶσι*, A 5, may also be taken.

824. *πῶδα νεάτων* [*νέατον* = *ἔσχατον*]: 'remotest extremity,' northernmost point of Ida.

825. *μέλαν ὕδωρ*: this phrase describes water as it lies in springs, as contrasted with the flowing water, bright with the light of the sun (*ἀγλαὸν ὕδωρ*). The same expression, *Μαυρὸ Νέρι*, 'Black Water,' is a very frequent name for springs in the Modern Greek. The expression, 'those who drink the water of,' has passed into poetry as an equivalent of 'those who live in.'

838. *Ἀρίσβηθεν* [*ἐξ Ἀρίσβης*].

839. *αἰθῶνες*: may perh. be translated 'sorrel'; yet see on A 482.

840. *Πελασγῶν*: the origin and race (ethnical affinities) of the Pelasgians are uncertain. We know that they were widely spread over the Greek peninsula in the prehistoric period, and we see from this passage that a part of them remained in Asia Minor. Hdt. i. 94 speaks of Pelasgians in Lydia and in Etruria. They are described as an agricultural people who settled in fertile (*cf.* the word here used, *ἐριβύλακα*) plains,

and gave the name Larisa (or Larissa) to their cities. Eleven towns bearing this name are enumerated by ancient authors, of which three were in Asia Minor. The one here referred to was probably near Kyme in Aiolis. The epithet *ἔγχεσιμάρους*, 'mighty with the spear,' is inconsistent with the peaceful character usually ascribed to the Pelasgians.

844. *Θρήϊκας*: The Thracians dwelt along the coast from the Hellespont to the river Hebros.

845. *ἐντὸς ἑρπυας*: 'includes' (as in v. 617), *i.e.* shuts off to the west and separates from the races of Asia Minor.

846. *Κικόνων*: a warlike tribe whose city Odysseus plundered on his return from the Trojan war, (i. 39-61). They are to be sought on the coast, just west of the Hebros.

848. *Παίονας*: the Paionians were a Macedonian tribe.

851. *Παφλαγόνων*: Paphlagonia was on the south coast of the Pontos Euxeinus, west of the river Halys.

852. *Ἑνετών*: the *Ἑνετοί*, a tribe of the Paphlagonians who subsequently emigrated to the Adriatic Sea. Hence are derived the names *Ἑνετοί*, Lat. *Veneti*, and ultimately *Venice*. — *ἀγροτεράων*: 'living in the fields,' 'wild;' the suffix *-τερος* has here not exactly comparative force (*cf.* *ὄρεστέρος*: 'dwelling in the mountains'), yet suggests a certain contrast with those who dwell in the towns.

858. *οἰωνιστής*: 'one who divines from the flight of birds-of-omen' (*οἰωνοί*), 'augur.' See on A 62.

862. *Φρύγας*: the Phrygians are again mentioned and more fully described in Γ 184-187. They dwelt in central Asia Minor, were drivers of glancing steeds, and possessed a land rich in vineyards.

863. *Ἀσκανίης*: Askania is the town on the lake of the same name, better known in later times because the important imperial city of Nicaea (seat of the council of Nicaea, 325 A. D.) was situated upon it. Hence, also, Ascanius, the son of Aeneas, received his name. — *μέμασαν* (2 plupf. from stem *μα-*, pres. *μαλομαι*): 'were eager,' *cf.* *μεμαότες*, v. 818. — *ἑσμῖνι*: this form is an isolated dat. sing. of 3 decl.; all other forms are of 1 decl.

864. *Μήροσι*: the *Μήρες* [*Maloves*], or 'Maeonians,' were the people who were later called Lydians.

867. *Καρών*: nom. pl. *Kāpes*, a people occupying the southwest corner of Asia Minor. — *βαρβαροφώνων*: in the later classic use, *βαρβαρος* came to mean 'non-Greek;' here it is not used in that sense, but the compound signifies 'rough-voiced.'

868. *Φθειρών*: ntr. sing. acc. obj. of *ἔχον*, and explained by *ἕρος*.

869. *Μαιάνδρου*: the Maeander, from the winding course of which is derived the Engl. word 'meander,' was one of the great rivers of Asia Minor, flowing westward into the Aegean sea at Miletus. — *Μυκάλης*: Mykale, a promontory in Ionia opposite Samos, was the scene of the

great naval victory over the Persians gained by the Athenians on the same day as that on which the battle of Plataea was fought, B. C. 479.

872. *ἤντε κοῦρη*: connect, not with *ἔεν* [*ἔει*], but with *χρυσόν*, used with special reference to bracelets or necklaces.

873. *νήπιος*: 'fool.' — *ἐπήκεσε*: 'ward off;,' the original meaning of *ἀρκέω*.

876. The list closes with the names of two of the very noblest of the chiefs who fought for Troy. The Iliad is so full of their exploits that they need no fuller mention here. Sarpedon, the son of Zeus, ranks next to Hector. Glaukos is mentioned at length in Z 145 follg.

877. *Λυκίης*: 'Lykia,' on the south coast of Asia Minor, east of Karia, the remotest point hitherto mentioned whence allies of the Trojans came. To this fact Sarpedon alludes, E 478. — *Ξάνθον*: a river in Lykia, not the Xanthos of the Troad.

We will recapitulate the leaders of the Trojans as we did those of the Greeks (v. 785). They are as follows:

Hector (v. 816), Aenēas (v. 820), Archelochos, Akamas (v. 823), Pandaros (v. 827), Adrēstos, Amphīos (v. 830), Asios (v. 838), Hippothoos (v. 840), Pylaios (v. 842), Akamas, Peiroos (v. 844), Euphēmos (v. 846), Pyraichmēs (v. 848), Pylaimenēs (v. 851), Odios, Epistrophos (v. 856), Chromis, Ennomos (v. 858), Phorkȳs, Askanios (v. 862), Mesthlēs, Antiphos (864), Nastēs (v. 867), Amphinachos (v. 871), Sarpēdōn, Glaukos (v. 876), — twenty-seven chiefs in all.

BOOK THIRD.

Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷσις μόθος ἐστὶν ἀκοίταις.

Gamma the single fight doth sing 'twixt Paris and the Spartan king.

1. For the connection, refer back to B 476, 815. — ἡγεμόνεσσι [ἡγεμόσι]. — ἑκαστοί: 'in separate divisions,' according to Nestor's advice in B 362.

2. κλαγγή τ' ἐνοπή: 'with roar and cry;' the distinction between the two nouns is that κλαγγή denotes an inarticulate sound, while ἐνοπή (ἐνέπω) describes spoken words. But it is probable that the two words are used here as nearly synonymous to express more strongly one idea (cf. φόνον καὶ κῆρα, v. 6; see on B 352). — ἴσαν: 'were marching.' — ὕρνιθες ὥς: B 190 and 764.

3. ἡὔτε περ [ῥοτερ]: the clause introduced by it does not prepare the way for anything which follows, but is explanatory of ὕρνιθες ὥς. — οὐρανόθι πρό: lit. 'in front of the sky,' i.e. flying just below the vault of the sky.

4. οὖν: 'so,' 'once for all.' — φύγον: gnomic aor., see on A 218. — ἀθέσφατον: 'unending.'

5. πέτονται: the subject is really αἷ τε (v. 4); ταί γε (not necessary to sense) repeats this subject. — ἐπὶ ῥοάων: ἐπὶ is occasionally used with gen. of place whither. H. 641 a, *ad fin.* For Okeanos, conceived as a broad stream flowing around the world, see on A 423, and cf. Hom. Dict.

6. Πυγμαλῶσι: the 'Pygmies,' men a πυγμή (distance from the elbow to the knuckle-joint) in height, were fabled to dwell in the south, in India and Egypt. Their land was yearly invaded by the cranes, with which they waged desperate but ineffectual warfare.

7. ἡέριαι: 'at early morn.' — προφέρονται: lit. 'bring forth' (to light), 'commence.'

8. οἱ δέ: antithesis to Τρῶες μέν (v. 2). — μένεια πνέοντες: see on B 536.

9. μεμαῶτες: see on B 818. — ἀλλήλοισι: for case, dat. of adv., G. 184, 3, N. 3, H. 597.

10. εἴτ' [ὥς]: adv. of comparison. — κορυφῇσι: local dat. — κατέχεν: gnomic aor. What is the Attic form of 1 aor. of χέω?

11. ἀμείνω (agrees with ἀμίχλην): 'better;' because in a fog the flock is not shut up in the fold as it would be at night.

12. τόσσον . . . ὅσον: '(only) so far as.' — τ(ε): without weight in translation in either clause.

13. τῶν: with strong demonstrative force, 'of these.' — ποσσὶ [ποσσί]. — κονίσσαλος ἀελλῆς: 'thick dust-whirl;' for etymologies of both words see Hom. Dict.

14. διέπρησσον: for orig. meaning of πρήσσω [πράττω], see on A 483.

15. ἐπ' ἀλλήλοισι ἰόντες: 'as they advanced against each other.' — πέδιω: for gen. see on B 785.

16. προμάχizen: 'played the combatant in the fore-front of battle.' — θεοειδής: 'of godlike beauty,' like ἀμύμων, of externals only.

17. παρδαλέην (sc. δοράν): 'leopard-skin.' — τόξα: pl., for the bow consisted of three pieces (cf. A 45).

18. αὐτόρ: scarcely differs here from δέ, except that it is not postpositive (see on A 50). — δοῦρε δύο: he held one in each hand. — κεκορυθμένα χαλκῷ: lit. 'helmeted with bronze,' i.e. 'with point of bronze.'

19. προκαλίζετο: 'was challenging,' by mien rather than by words.

20. δ' ὥς οἶν: 'and when then.'

21. ἀρηϊφίλος: 'dear to Ares,' very common epithet of Menelaos, but in this book only. Compounds of adjs. with the oblique case of a noun are unusual. H. 473 b, *ad fin.* — προπάροιθεν ὀμίλου [πρὸ ὀμίλου].

22. μακρὰ βιβῶντα: 'taking long strides,' like a valiant hero, explains ἐρχόμενον. — μακρά: cognate acc. with βιβῶντα.

23. ὥς τε . . . ἐχάρη: 'as a lion rejoices.' The clause beginning with ὥς does not close the period begun with ὥς ἐνόησεν (v. 21), but forms a second protasis (in the form of a comparison) to ἐχάρη (v. 27), the principal verb of the entire sentence. — ἐπὶ . . . κύρσας [ἐπιτυχών].

25. γάρ: the greediness with which he devours shows his hunger. — εἰ περ ἄν: followed here, after a primary tense, by subj. (cf. B 597.)

28. ὀφθαλμοῖσι: for this regular dat. of means, Homer often uses ἐν ὀφθαλμοῖσι, see on A 537.

29. ἄλτο: for breathing, see on A 532. He sprang to the ground, for Paris was on foot.

33. παλίνοστος ἀπέσθη: 'recoiling steps away,' i.e. 'gives place in terror.' The aor. is gnomic. Vergil, Aen. II, 379, has imitated the phrase in the words *trepidus refugit*.

34. ὑπὸ: adv.; 'seizes his limbs below,' i.e. his knees tremble under him.

35. παρείας: in partitive apposition with μιν. In the repetition of τε, which adds rapidity and vividness to the description, we have a case of polysyndeton.

38. αἰσχροῖς: the meaning is active, 'injuriously.'

39. Δύσπαρι: 'cursed Paris.' — εἶδος ἄριστε: 'a hero in beauty (and naught else).'

40. ἄγονος: 'unborn.' Another rendering is, 'without children,' a still more terrible imprecation to a Greek, who regarded the extinction of a family as the greatest calamity. Paris, according to the Odyssey, had no children by Helen.

41. καὶ κε τὸ βουλομένην: 'I could wish even this.' Supply εἰ ἀπώλεο as protasis of καὶ κε κέρδιον ἦεν.

42. ἔμμεναι [εἶναι]: sc. as subj. σέ. — ὑπόψιον ἄλλων; 'object of suspicion to (lit. 'of') others;' cf. Lat. *ceteris inuisum*. The genitive is subjective.

43. κόρη κορόωντες: see on B 11.

44. φάντες: ptc. represents ipf. tense and should be translated: 'who said' (thought). — ἀριστήα: translate as subj. of ἔμμεναι: 'that a hero was (playing the part of) champion.'

45. ἔπ' [ἔπεσσι]. — φρεσί: local dat. — βίη: 'might for attack;' ἄλκή: 'strength for defence.'

46. ἦ τοιούδε ἐόν: 'did you, though such a coward?' ἦ, for which we should expect ἦ, is interrogative adv. Distinguish: ἦ: 'surely,' also 'he said' ipf. 3 sing. from ἡμι, 'say;' ἢ: 'or' (in second part of dependent double question ἦ) or 'than.'

47. ἀγείρας: preliminary in time to ἐπιπλώσας, to which it is subordinate: 'having sailed upon the sea after having collected.'

48. ἀπίης: 'remote.' See on A 274.

50. Notice the alliteration. — δῆμῳ: 'nation.'

51. χάρμα, κατηφέλην: appositives of the follg. sentence, of which the most important word is ἀνήγες.

52. οὐκ ἂν δὴ μένεις: 'could you not then withstand?' The potential opt. used interrogatively is here equal to an imv., 'withstand then!' The two verbs ἀνήγες and μένεις, though grammatically independent of each other, stand in thought in the relation of protasis and apodosis (see on A 18, 20).

54 53. οὐκ ἂν χραίσμῃ: the opt. would have been regular to correspond with μίγεις (see on A 137).

56. ἦ: 'surely;' supply as protasis εἰ μὴ δευδῆμονες ἦσαν, and see on A 232.

57. ἔσσο: 2 sing. plupf. from ἐννυμι.

59. Ἔκτορ, ἐπεὶ . . . ἐνέεικας: μὴ πρόφερε completes the sense.

60. ἀταρής: pred. of κραδίη. — πέλεκυς ὡς: see on v. 2.

61. αἶσι: 'goes,' i.e. 'is driven,' equivalent to a passive verb after which the gen. of the agent is in place.

62. ὅς ἐκτάμνησι [ὅς ἂν ἐκτάμνη]. — ὀφθαλμοί: sc. as subj. πέλεκυς.

63. ἀτάρβητος: attributive, 'an unterrified' mind.

64. *πρόφερε*: 'bring forward (as a reproach),' 'reproach with.' — *χρυσέης*: *i.e.* 'resplendent,' for her temples more than those of other deities shone with golden gifts (see on A 611).

66. *αὐτοί*: 'in person,' 'by their own act,' *i.e.* without request of the receiver, who should, therefore, not be held responsible for them. — *ἑκὼν*: 'by his own will,' 'of himself.'

68. *κάθισον*: 'bid sit down.'

70. *ἀμφ' Ἑλένη καὶ κτήμασι*: 'for Helen and her treasure' (which Paris had carried away with her). Two parties fight for the possession of an object which lies between them. Hence is explained the transition from the orig. meaning of *ἀμφί(ς)*, 'on both sides of,' to the meaning, 'for,' 'in behalf of.'

71. *κρείσσων γήνηται*: 'shall have proved himself the stronger;' amplifies the meaning of *νίκησην*. Cf. vv. 2, 6.

72. *εὖ πάντα*: 'all without exception,' 'all in due form.'

73. *οἱ δ' ἄλλοι*: 'but do you, the others.' — *ταμόντες, κτλ.*: ptc. joined by zeugma with two objects, though more appropriate to the second; translate: 'having concluded ('struck') friendship and having ratified-by-slaughter-of-victims (*τέμνω*) sure oaths.'

74. *ναίλοιτε*: opt. of wish, standing between two imvs. — *τοὶ δέ, κτλ.*: 'but let them' (the Achaians).

75. *Ἄργος*: used as in A 30 for Peloponnesus. — *Ἀχαιῖδα*: used for Northern Greece.

76. *ἀκούσας*: ptc. assigns the cause of *ἐχάρη* (cf. A 474).

77. *μέσσον [μέσον]*: freq. used as ntr. substantive. — *ἀνέργε [ἀνείργε]*: 'was forcing back.'

78. *μέσσον*: adj., translate: 'grasping his spear at the middle,' *i.e.* holding it horizontally and using the shaft as the means of forcing back the Trojans. — *ἰδρύνθησαν*: 'were brought to order.' We should translate 'took their seats,' were it not that this act is mentioned as first taking place, v. 326.

79. *τῷ* (*Ἔκτορι*): dat. after *ἐπί* in composition. Translate (vv. 77, 80): 'but the long-haired Achaians were bending their bows at him, nor were they only (*τε*) aiming arrows, but were also (*τε*) striving to hit him with stones.' By a kind of zeugma *ἐπετοξάζοντο* includes the actions described more particularly by *τιτυσκόμενοι* and *ἐβαλλον*. Had the construction been perfectly regular, we might have had *τιτυσκόμενοι* and *βάλλοντες*. — *λάεσι [λάεσι]*: nom. sing. *lāas* or *lās* [*λίθος*]. G. 60, 5, 16, H. 202, 10.

81. *μακρόν*: lit. 'over a long distance.'

82. Agamemnon quickly comprehends Hector's purpose, and, in alarm lest injury should be done him, cries, 'Hold (lit. restrain yourselves)! Argives; throw no more, Achaians.'

83. *στέθραι*: see on B 597.

84. *ἀνέω τε γήνοντο*: 'became silent,' in expectation of word from Hector (see on B 323).

85. ἱσχυμένως : 'quickly,' adv. formed from pf. ptc. of σέω, 'hasten.'
86. κέκλυτε : inv. redupl. 2 aor. followed by μεν as gen. of source. G. 176, 1, H. 582.
87. μῦθον : lit. 'word,' i.e. 'proposal.'
88. Τρῶας καὶ Ἀχαιοὺς : partitive appositives of ἄλλους, translate : 'others, both Trojans and Achaeans.'
89. αὐτόν : as referring to the same person as the subject of κέλεται (or verb of similar signification, e.g. 'proposes,' to be supplied) might have stood in nom. case, but, being coupled by καὶ with Μενέλαον, follows that word in case.
94. φιλότητα, ὅρκια : accusatives of effect. G. 159, N. 3, H. 546. Translate (freely) : 'let us, the rest, conclude a league of friendship and ratify a firm treaty.'
95. This verse occurs fifteen times in Hom. and is thus imitated by Vergil : Aen. XI, 120, *Dixerat Aeneas, illi obstupere silentes*.
98. ἑμὸν : emphatic by its position. — διακρινθῆμεναι [-κριθῆναι] : as aor. inf. denotes the single act just commencing, 'are parting.'
99. Ἀργεῖους καὶ Τρῶας [ἡμᾶς καὶ ὑμᾶς]. — πέποιθε [πεπόνθατε] : 2 pl. 2 pf. from πάσχω, without connecting vowel, perh. for πεπονθε. Aristarchus read here, πέπασθε.
100. Translate : 'on account of my strife (with the Trojans) and the beginning (of that strife) made by Alexander' (cf. τοῦ εἵνεκα νεῖκος ὀρωρην, v. 57).
101. θάνατος καὶ μοῖρα : Hom. fulness of expression (cf. vv. 2, 6).
102. τεθναίη : 'may he lie dead.' — διακρινθεῖτε : aor. pass. opt. expressing desire.
103. ἄρν' [ἄρνε] : for this we find later (v. 117) ἄρνας. G. 60, 5, 4, H. 202, 2. — οἴστετε and ἄξετε : anomalous aor. invs. formed from stems οἴσ-, ἄξ- (see Sketch of Dialect, § 20, 4).
104. γῇ τε καὶ ἡέλω : it was the black ewe-lamb which was sacred to the earth. — οἴσομεν : fut. indic.
105. βίην Πριάμοιο : 'mighty Priam' (cf. B 387; cf. also Vergil, Aen. IV, 133, *odora canum vis*). — ὅρκια τάμνη αὐτός : 'be present in person to conclude the treaty;' it is Agamemnon, not Priam, who actually slays the victims (vv. 273, 292).
106. αὐτός : lit. 'in person,' refers to βίην Πριάμοιο as if it were κρατερὸν Πριάμον. — With pl. παῖδες, which here refers chiefly to Paris, we may perhaps compare αἰχμητῶν (v. 49), which refers chiefly to Agamemnon.
107. ὅ : this verse gives a second reason for bringing Priam. Besides the arrogance and faithlessness of Paris, 'young men's minds are flighty.'
109. οἷς [οἷς ἄν] : sc., as antecedent, τοῦτοῖς, a dat. of adv. with λείσσει.
110. μετ' ἑμφοτέροισι : 'among them both,' i.e. for the old man and for those whom he counsels.

112. *παύσασθαι*: *varia lectio* *παύσεσθαι*, which would be natural after a verb of 'hoping' (cf. v. 28). The aor. inf. refers to a single event. — *πολέμοιο*: for gen., G. 174, H. 580.

113. *ἔρξαν*: *ἐρύκω* properly means 'hold,' 'detain.' As joined here with prepositional phrase implying motion, we may translate: 'drove into rows and held them there.' — *ἐκ (ἐξ ἵππων) ἔβαν*: 'descended from their chariots.' Notice that *ἵπποι* is freq. used in Hom. in the sense of *ἄρμα*, cf. B 770.

115. *πλησίον ἀλλήλων*: 'near one another,' i.e. one suit of armor lay near another. — *ἀμφίς*: 'on both sides,' i.e. between the suits of armor as they lay on the ground.

116. *τε . . . τε*: see on vv. 34, 35.

117. *Ταλθύβιος*: Agamemnon's herald, already mentioned A 320.

120. *οἰσέμεναι*: anomalous aor. inf., see on v. 103. — *οὐκ ἀπιθήσε*: takes the dat. like simple *πείθεσθαι*. Translate: 'and he, I assure you, did not fail to obey illustrious Agamemnon.'

121. *αἶθ'* [*αἶτε*]. Iris's proper office is to execute the commissions of the gods (B 786), but here she acts on her own impulse and brings before our eyes Helen, the occasion and the prize of the single combat.

124. *Λαοδίκην*: should regularly be dat., as appositive of *γαλῶν* (v. 122), but the influence of the nearer *εἶχε* prevails over that of the more remote *εἰδομένη*.

126. *δῆπλακα*: lit. 'double-mantle,' so large that, like a shawl, it was folded before being thrown upon the shoulders. — *πολλὰς ἀέθλους* [*πολλοὺς ἄθλους*].

128. *ἔθεν* [*οἶ, αὐτῆς*]: not enclitic, because emphatic.

130. *νύμφᾶ* [*νύμφη*]: the word (Lat. *nympha*) properly means 'bride,' but is also used of a married woman who has not lost her youth and beauty.

132. *οἷ*: its antecedent is *οἱ* (v. 134). — *ἐπ' ἀλλήλοισι φέρον*: 'were bringing war against one another.'

134. *ἔσται* [*ἦνται*]. *ἔσται σιγῇ*: 'remain quiet' (see on v. 78 and B 255).

135. *ἀσπίσι κεκλιμένοι*: 'leaning on their shields;' the *ἀσπίς*, as it rested upon the ground, came up to the breast of the warrior. The verse gives us a picture of the Homeric warrior as he stands at rest.

138. *τῷ δέ κε νικήσαντι* [*ὅς δέ κε νικήσῃ*]: i.e. *κε* is used with the ptc. as it would be in the conditional relative clause to which it is equivalent. — *κεκλήσῃ* (more freq. in Hom. uncontracted *-εαι*): fut. perf. of *καλέω*, which in the pass. voice often has the general sense 'to be' (see on A 139, B 260), but is never exactly equivalent to it.

140. *ἀνδρὸς προτέρου*: Helen is regarded as no longer the wife of Menelaos (cf. Γ 172). — *ἄσπεος*: i.e. Sparta. — *τοκῆων*: i.e. Tyndareos and Leda, who are thought of as still living, though Helen is also called *Διὸς ἐκγεγαυῖα* (v. 199).

141. ὀδύνησι : a 'veil,' also called κρήδεμνον and καλύπτρη, was worn by (noble) women and maidens when they went out of the house or into the presence of men.

142. ἐκ θαλάμοιο : the θάλαμος was in the rear of the house.

144. This is the only passage in the Iliad where the attendants of a noble lady are mentioned by name. Aithra has been mentioned, B 561. After Theseus became king of Athens, Aithra resided there, and was put in charge of Helen when she was carried off on a certain occasion by Theseus. Kastor and Polydeukes rescued their sister, and brought Aithra as her slave to Sparta, whence she seems to have accompanied her to Troy. Of Klymène nothing more is known than that she came from Sparta.

145. Σκαίαι πύλαι : the 'Scaean gates' are the only ones which are mentioned by name in Homer.

146. οἱ δ' ἄμφι Πρίαμον : 'but Priam and his suite;' the follg. names stand on the same footing with those included in the phrase οἱ ἄμφι Πρίαμον, and might have been in the nom. case.

149. δημογέροντες : in apposition with subj. of εἶπτο [ἦντο], 'sat as elders of the people,' i.e. occupied, in virtue of their function, this prominent place. The follg. episode (vv. 149-160) illustrates, by its effect, the power of Helen's beauty. As she approaches the tower, it so impresses these old men that they declare that they cannot 'blame Trojans and Achaeans that they endure wars a long time for (to gain possession of) such a woman.'

150. πολέμοιο : gen. of separation, 'from combat' (see on A 165).

151. τρέττιξσιν εὐκότες [τέττιξιν εἰκότες] : the comparison of the cheery gossip and soft tones of the Trojan elders to the chirping of grasshoppers is not meant in a contemptuous spirit; the Greeks considered this chirping an especially pleasant sound.

152. λειριέσσαν : lit. 'lily-white' (λείριον, 'lily'); then, when the epithet is transferred from things seen to things heard, 'delicate,' 'feeble.' — λίσσι [ἰᾶσι].

153. τοιοῖ : for construction, see on δημογέροντες, v. 149.

155. ἦκα : 'softly,' the admiration all the deeper because expressed in hushed tones.

158. αἰνῶς ἔοικεν : as we say 'she is fearfully like.' — εἰς ὦπα : lit. 'into her face,' i.e. as one looks upon her face.

159. καὶ ὥς : 'even thus,' 'despite that.' In this phrase, and after οὐδ(έ), the adv. is printed with the circumflex accent (see on A 33).

160. ὀπίσσω : 'for time to come.'

161. ἐκαλίσσατο φωνῇ [ἐκαλέσατο φωνήσας] : 'raised his voice and called.'

162. ἔμπροσθεν : connect gen. with πρόωθε, 'before me.'

163. ἔσθ[η] [ἔσθης] : see on A 56. — τέ : the enclitic may be used more than once. — μοι : 'in my eyes.' G. 184, 3, N. 5, H. 601.

166. ὥς ἐξονομήνης: 'in order that you may call by name,' a second final clause dependent, like *ῥάρα ἴδῃ* (v. 163), upon *ἴζει*.

167. ὅστις: predicate. Notice in the follg. dialogue that *ὅδε* is the pron. constantly used in the question, *οὗτος* in the answer. Thus the distinction is observed that *ὅδε* refers to something not well known, of which the description is to follow; *οὗτος*, to something well known.

168. κεφαλῇ: best taken as dat. of respect, the same construction as in vv. 193, 194. 'Greater in the head' means that the head is the part which attracts notice and marks the difference in size. We might translate freely: 'the head of others is loftier,' or 'others are superior in stature.'

170. γεγαρόν; 'stately.' — βασιλῆι: pred. appositive of ἀνδρί, 'a man who is a king.' Cf. B 474.

172. αἰδοῖός τε δεινός τε: 'object of reverence and dread.' Priam's kind invitation to Helen to draw near reminds her of her unworthiness, and suggests the first words of her reply (v. 172). The apparent hiatus before *ἐκυρέ* and lengthened final syllable before *δεινός* are explained by an orig. *F*.

173. κακὸς θάνατος: i.e. 'suicide.'

174. γνωτοὺς: here used in the sense of 'brothers.'

175. παῖδα: Helen's only child was Hermione (by Menelaos). — δμηλικίην [δμηλικας]: 'companions,' abstract noun used instead of concrete.

176. τὰ γ(ε): i.e. my wished-for death. — τό: [διὰ τοῦτο].

179. This was the favorite verse of Alexander the Great. — ἀμφοτέρων: in apposition with the follg. clause, βασιλεύς . . . αἰχμητής. G. 137, N. 3, H. 501.

180. αἷτ(ε): 'besides.' — εἰ ποτ' ἔην γε: 'if it was really he!' *Varia lectio*, ἦ ποτ' ἔην γε: 'yes, it was once he!'

183. ἦ ῥά νυ: 'surely as I now see.'

184. ἤδη καί: 'already once;' for καί, see A 249. — Φρυγίην: see on B 862.

187. ἐστρατόωντο: 'were encamped.' — παρ' ὀχθᾶς Σαγγαρίου: 'along the banks of the Sangarios.' The Halys and the Sangarios were the largest rivers in Asia Minor. Both empty into the Pontos Euxeinus, the Halys lying farther east.

189. Ἀμάζονες ἀντίαναιραι: the Amazons are said to have lived east of Greater Phrygia on the banks of the Thermōdon.

191. δεύτερον: connect with ἐρέεινε.

192. τόνδε: expressed by prolepsis in the main sentence, so that *ὅδε*, in the dependent clause, might have been omitted. See on A 536.

195. οἰ: for dat., for which the poss. gen. would have been a near equivalent, see G. 184, 3, N. 4, H. 597.

197. ἕκω: 'I liken,' probably for *εἰκ-σκ-ω* (*εἵκελος*, *ἴκελος*).

200. αἶ: 'in turn,' in contrast with Agamemnon (v. 178).
201. κραναῆς παρ' αἰούσης: 'though very (περ) rocky' (see on A 131).
203. ἀντίον ηἶδα: governs the acc. (τήν), like προσέφη or προσέειπεν.
205. δεῦρό ποτ' ἤλυθε: Before the expedition against Troy an effort was made to secure the restoration of Helen by negotiation, and Odysseus and Menelaos were envoys.
206. ἀγγελίας [ἀγγελίος]: 'as an envoy,' best taken as nom. sing. masc. in apposition with 'Ὀδυσσεύς.
207. ἐξείνισσα, φιλοῖσα: 'discharged the duties of host (ξένος) and entertained.' ξεινίζω is the word of more general meaning.
208. δῶάν: see on B 299.
209. ἀγρομένοισιν: see on B 481.
211. ἀμφω δ' ἰζομένο, κτλ: The two nominatives — ἀμφω, 'Ὀδυσσεύς — are to be explained by the principle of apposition of the whole with the part.
213. Translate (vv. 213-215): 'Then indeed Menelaos spoke rapidly, few words (but) with a very clear voice, since he did not use many words nor missed the right word, though he was the younger.'
215. γέναι: occurs only here in the sense of γενεᾶ, 'age.'
216. ἀναίξει(ν): opt. of repeated action in temporal clause. G. 233, H. 760.
217. στά-σκ-ε-ν, ἰδ-ε-σκ-ε-ν: iterative forms for ἔστη, εἶδεν. — κατὰ χθονὸς ὀμματα πήξας: describes more minutely ὑπαί δὲ ἶδεν.
218. The thought in this verse is that Odysseus used no gesture in speaking. — ἐνόημα: ipf. from νομάω.
220. 'You would have said that he was a sullen fellow or (lit. 'and') simply a blockhead.'
221. εἴη (varia lectio ἦε): 2 aor. opt. from ἴημι.
222. ἔπειτ' νιφάδεσσι: the lengthened α before νιφάδεσσι indicates a lost initial consonant, — in this case σ. Cf. νιφάς and Engl. snow.
224. ὦδε ἀγασσάμεθ': 'did we so much wonder.'
226. τίς τ' ἄρ': cf. A 8.
227. κεφαλὴν: G. 160, 1, H. 549 a.
228. τανύπεπλος: variously explained as 'long mantled,' i.e. 'with flowing mantle,' or 'fine mantled,' i.e. 'with fine-woven mantle.'
229. Αἴας: 'Ajax' son of Telamon, brother of Teukros, from the island of Salamis (see on A 145).
230. Here Helen's eyes fall on Idomeneus, and though Priam had not asked his name she goes on to speak of him, and of how Menelaos had entertained him as he came to Sparta from Crete in days of old. In a similar way, as her eyes run over the host, she is reminded of her own brothers who had died in Sparta during her absence, without her knowledge. For an admirable translation in English hexameters of this beautiful passage (vv. 234-244), see Essay on Scanning, § 7.

231. ἡγέρεθονται: see on B 304.

235. γνόνην: for opt. G. 226, 2 b, H. 722. — καὶ τ': 'and also.'

238. τῷ μοι μᾶ γέινατο μήτηρ: lit. 'one (and the same) mother with me (i.e. the same with my own mother) brought them forth;' i.e. 'the same mother brought them forth who also brought me forth.' μᾶ has the same force that ἡ αὐτῇ would have, and governs dat. in the same way. G. 186 and N. 2, H. 603 and a. This abbreviated comparison is called in Latin *comparatio compendiaria* (cf. A 163).

242. δειδιότες: 2 pf. ptc. from stem δFi. This stem reduplicated would give δεδFιδότες, in which the first ε would be long by position. To retain this long quantity of the first syllable after the disappearance of the F, ε was lengthened into ει (see on A 33). — ἃ μὲν ἔστιν: i.e. 'which lie upon me.'

243. τοὺς κάτεχεν αἶα [γαῖα ἐκάλυπτεν αὐτούς]: lit. 'the earth was holding them fast,' i.e. 'they lay buried beneath the earth.' Notice that the common legend of the immortality of Kastor, and the mortality of Polydeukes, is shown to be later than Homer by the poet's ignorance of it as evinced in this passage.

244. αἶθι: 'there,' i.e. ἐν Λακεδαιμόνι. Notice the melodious close of this verse.

245. θεῶν: gen. of possession; the gods referred to are Zeus, Helios, Gaia. The narrative is here resumed from v. 120.

246. εὐφρονα: lit. 'gay-hearted,' 'cheery,' i.e. 'making glad the heart.' For other epithets of wine, see Hom. Dict. οἶνος.

248. Ἰδαίος: for -ος, see Essay on Scanning, § 5, 4.

249. παριστάμενος: in order to 'stand by his side,' he had first to climb the tower of the Scaean gates, for Priam was there (v. 149).

250. ὄρσοο: 1 aor. midd. with intermediate vowel of 2 aor. In ordinary prose we should expect a conjunction, perh. γάρ, between ὄρσοο and καλέουσι, 'summon;' the absence of the conjunction, asyndeton, adds vivacity to the description. H. 854.

252. τάμητε: subjects are Priam, and ἄριστοι Τρώων καὶ Ἀχαιῶν.

255. νικήσαντι: for use of κε with ptc. see on v. 138.

256-258. These verses resemble closely vv 73-75. — ἔποιτο, ναλοῖμεν: these optatives expressive of a wish differ little from the future indicative; they are joined with νέονται, which always has a fut. meaning.

259. βέγησεν: 'started with fright,' at the thought of Paris's danger. — ἑταίροις: for dat. see on B 50; the king is constantly attended by his ἑταῖροι, in the same way as Helen (v. 143) by her ἀμφίπολοι.

260. ὀτραλέως: lit. 'hurriedly' (ὀτρύνω). There was need of haste, for it was necessary to go to the palace for the chariot and return to the Scaean gates.

261. κατ'έειπεν: 'drew in the reins,' i.e. after untying them from the ἄντυξ or rim of the chariot, to which they were made fast while the chariot was at rest (see Hom. Dict. cut 10).

262. πὰρ δὲ οἱ : 'and by his side.'

263. ἔχον : 'were guiding.'

265. ἐξ ἱππων = ἐξ ὀχέων, see on v. 113, cf. B 770.

266. ἰστυχέοντο : 'they strode.'

267. ἄρυστο δ' αὐτίκ' ἔπατα : 'and then straightway uprose,' i.e. to bid them courteous welcome.

268. κήρυκες . . . σύναγον : 'the heralds were bringing together the trusty pledges of the gods,' i.e. the heralds, Greek and Trojan, were bringing forward from their respective sides the victims destined for sacrifice.

270. μέσσον : 'were mingling the wine,' i.e. were pouring into a common receptacle the wine which both parties had brought for a common purpose. — βασιλεῖσι : 'leaders,' 'nobles,' of both Greeks and Trojans. This libation might not be poured with unwashed hands.

271. μάχαιραν : 'his (force of midd. voice in ptc.) sacrificial knife.' For representation of μάχαιρα, see Hom. Dict. cut 89.

272. οἱ : dat. of adv. limiting ἄωρτο instead of poss. gen. limiting ξίφος. G. 184, 3, N. 4. H. 597. Translate *οἱ ἄωρτο*, lit. 'hung for him.' ἄωρτο [ἦρτο] : 2 plupf pass. from *αἰρῶ* [αἶρω]. The stem is *αερ-*; this would give in plupf. by reg. change of stem *ἦορτο*, and *metathesis quantitatis* gives us *ἄωρτο*. — αἰέν [ἀεί] : 'always,' for, as commander-in-chief, the regular exercise of priestly functions belonged to Agamemnon.

274. νείμαν (3 pl. 1 aor. from *νέμω*) : distribution was made of the hair of the victim's head after it had been solemnly cut off, to each of the nobles, that they might each have a token of their participation in the sacrifice, and of obligation to help fulfil the agreement.

275. μεγάλα : see on A 450. For attitude in prayer, see Hom. Dict. cut 14; cf. also *ad caelum cum voce manus tendoque supinas*, Vergil, Aen. III, 176.

276. Ζεῦ πάτερ : invocation similar to B 412. The summits of lofty mountains were specially sacred to Zeus, as the Greek Church to-day consecrates them to Elijah (Ἅγιος Ἡλίας). In addressing Zeus, accordingly, Agamemnon calls on the deity presiding over the region.

277. ἥελιος : as the sun daily traversed the earth from east to west, he would be witness of all violations of plighted faith.

278. ποταμοί : 'rivers' of the Trojan plain. — γαῖα : the goddess 'Gaia,' 'Earth.' — οἱ τίνυσθον : 'ye who punish,' i.e. the two chief deities of the lower world, Hades and Persephone.

279. ὅστις κ' ἐπιόρκον ὁμόσση [ὅς ἂν ἐπιορκήσῃ].

283. νεώμεθα : the 1 pl. of hortative subjunctive takes the place of the impv., which lacks this form. *νεώμεθα* is exactly parallel to *ἐχέτω* (v. 282).

285. Τρώας . . . ἀποδοῦναι : see on B 413.

286. ἦν τινα ἔουκεν : repeat *ἀποτινέμεν*.

289. οὐκ ἔθλωσι : 'if they shall refuse,' *si recusabunt*. *οὐκ* forms one idea with the verb; otherwise *μή* must have stood, not *οὐκ*.

291. τέλος πολέμοιο : *i.e.* victory and the destruction of Troy (*cf.* B 122). — κηχέω : for form see on A 26 : for mood, G. 239, 2, H. 760 a.

292. ἀπὸ . . . τάμε : 'cut off,' *i.e.* severed the upper part of the gullet from the lower. — χαλκῶ = μαχαίρῃ (v. 271).

294. θυμοῦ δανομένους : 'bereft of life,' explains ἀσπαίροντας.

295. οἶνον . . . ἔκχεον : 'but they were drawing off wine (with the πρόχοος) from the mixing bowl into the cups (δεπάεσσι) and were pouring it out.' The libations were poured upon the ground separately from each cup as it was filled. See on A 471.

299. ὑπὲρ ὅρκια πημήνεαν : 'work mischief by violating the oaths.' The opt. in the conditional relative sentence might lead us to expect ἂν ῥέοι instead of the opt. of wish without ἂν.

300. σφ' (ι) : for dat. of disadv. see on v. 272. — ὡς ὅδε οἶνος : for similar symbolical actions, *cf.* Livy i. 24; Exodus xxi. 6.

301. αὐτῶν καὶ τεκίων : poss. gen. instead of dat. like σφί (v. 300). — ἄλοχοι δ' ἄλλοισι δάμαεν : for more explicit statement, see B 355. ἄλλοισι is dat. of agent.

302. This verse closely resembles B 419. — ἄρα : see on B 36.

303. Δαρδανίδης : Priam was sixth in descent from Dardanos. The royal line ran thus: Dardanos, Erichthonios, Tros, Ilos, Laomedon, Priamos.

306. The passage beginning with this verse (vv. 302–326) will be found at the commencement of the book in *facsimile* from *Codex Venetus*. — οὐ πω [οὐ πως] : *nullo modo*. — τλήσομαι : 'shall I have the heart.' — ἐν ὀφθαλμοῖσι : see on v. 28.

307. Μεγάλαρ : for dat. G. 186, N. 1, H. 602, 1.

308. Ζεὺς μάν [μήν], κτλ. : This verse is a pious expression of Priam's willingness to leave all things with Zeus as the all-wise. The relation of Zeus to the other Olympian deities, as the superior of them all, is indicated in the phrase Ζεὺς τε καὶ ἄθάνατοι θεοὶ ἄλλοι.

309. θανάτωιο τέλος : periphrasis for θάνατος. — πεπρωμένον ἐστίν [πέπρωται].

310. ἐς δίσφρον ἄρνας θέτο : the dead lambs were carried back to Troy for burial, for the flesh of victims slain in ratifying an oath was not eaten, but buried or cast into the sea.

312. βήστρο : for form see on A 428.

315. διεμέτρεον : 'were measuring across,' *i.e.* from side to side.

316. πάλλον : 'were shaking them,' so that all knowledge of the position in the helmet might be lost. In v. 324, πάλλε means 'was shaking,' until the lot should fly forth from the helmet.

317. ἀφείη (2 aor. opt. from ἀφ-ίημι) : opt. explained on the principle of the *oratio obliqua*; it stands here as indirect question.

318. λαοὶ δ' ἤρσαντο : 'and the people offered their prayer.' What the prayer was, is more particularly described in the four verses begin-

ning with v. 319. The people continued praying during the preparations and while Hector was shaking the helmet.

319. *τις*: 'many a one' (see on B 271).

321. *τάδε ἔργα μετ' ἀμφοτέρωσιν ἔθηκεν*: 'has occasioned these doings (*i.e.* this war) between both parties.' Both sides agree in recognizing the guilt of Paris and in wishing his death.

325. *ἄψ ὀρώων*: each chief had scratched his mark upon a lot (*κλήρους*, v. 316), and Hector turned his face away that he might not appear to favor his brother.

326. *ἔζοντο*: here, for the first time, the sitting-down of both hosts is mentioned, though they had long since dismounted from their chariots and laid down their armor (*cf.* vv. 78, 113).

327. *ἔκατο*: extended by zeugma to apply to *ἵπποι*, though appropriate only to *ἄρματα*. The natural verb with *ἵπποι* would be *ἵσταντο*.

328. *ἀμφ' ὤμοισι*: 'about their shoulders'; cuirass, sword, and shield could be said to be *ἀμφ' ὤμοισι*. The sword was suspended from the shoulders by a strap, *τελαμών*. The combatants had previously (v. 114) taken off their armor.

330. This and the seven following vv. are interesting as a description of the process of arraying the Hom. chief in armor. See Hom. Dict. for pictorial representations of each article of armor named.

332, 333. Paris had appeared on the battle field in light armor; hence it was necessary for him to borrow his brother's cuirass. — *ἤρμοσε δ' αὐτῷ*: 'but it fitted himself.' For process of adjusting cuirass, see Hom. Dict. cut 59.

334. *ἀργυρόηλον*: epithet applying only to the hilt; *χάλκεον*, to the entire sword.

338. *ἔγχος*: two spears seem to have belonged to the complete equipment of the warrior (*cf.* v. 18). — *οἱ παλάμηφιν [ταῖς παλάμαις]*: for the two datives, standing in relation of whole and part, see on A 150.

339. *ὣς δ' αὐτως*: 'and in the same way.' *ὡσαύτως* is adv. formed directly, with changed accent, from *δ' αὐτός* (see on A 133).

340. *ἐκάτερθεν*: lit. 'from each side.'

341. *Τρώων καὶ Ἀχαιῶν*: best explained as gen. of place, limiting *ἐς μέσ(σ)ον* after the analogy of the gen. with adverbs of place. G. 182, 2, H. 589.

342. *ἔχεν*: 'was holding,' the amazement was prolonged.

344. *καὶ ῥ' ἔγγυς στήτην*: 'and then the two drew near.' — *κοιτόντε*: subordinate to *σειόντε*, 'shaking their spears in rage at each other.'

347. *βάλαν κατ' ὤσπινδα, κτλ.*: 'struck full in the midst of Atreides's round shield.' *βάλλω* takes the acc., not the gen., of the object hit.

348. *δέ οἱ αἰχμή*: 'but its point.' For dat. *οἱ* (referring to *χαλκός*), see G. 184, 3, N. 4, H. 597.

349. *ἔρηντο χαλκῷ* (dat. of accompaniment): 'raised himself with his

spear,' *i.e.* drew himself up to his full stature for a stronger thrust downward and forward.

350. ἐπαυόμενος: 'uttering a prayer besides' (ἐπί).

351. ἀνα: for accent, H. 158 D, c. — δ: article used as relative, its antecedent omitted (*cf.* A 230). — με πρότερος κάκ' ἔοργε: 'was the first to work me harm.' ἔοργε: 2 perf. from βλέω (stem *Fery-*).

352. δειν: implies illustrious birth and beauty, but has no necessary reference to character.

353. τις: 'many a one.' — ἐπρίγῃσι: 3 sing. pf. subj. from βρίω; for form, G. 119, 12, d, H. 361 D.

354. παρὰσχῆ: subj. in conditional relative sentence. δ κεν [δς ἀν] παρὰσχῆ = ἐάν τις παρὰσχῆ.

355. ἀμπεπαλόν: redupl. 2 aor. from ἀναπάλλω.

357. διὰ μὲν: the lengthening of the first syllable of διὰ is necessary to make a dactyl. Such a verse as this is called acephalous.

358. ἤρηρεστο [ἐρήρειστο]: lit. 'had leaned against'; here, 'had forced itself.'

359. ἀντικρὺ παρὰ: 'right on past. — διάμῃσε (δι-αμείω): 'cut (lit. 'mowed') through.'

362. ἀνασχόμενος: 'having raised himself,' to strike with greater force (*cf.* v. 349). — One object of the φάλος, the 'crest' or 'ridge' of the helmet, was to make blows glance harmlessly off. For illustration, see Hom. Dict., cuts 20, 128. — ἀμφὶ αὐτῷ: *i.e.* ἀμφὶ τῷ φάλῳ.

363. διατρυφέν (2 aor. pass. ptc. from δια-θρίπτω): agrees with ἔγχος. — τριχθαί τε καὶ τετραχθαί: for idiom, see on B 303.

365. Such an exclamation of vexation and disappointment does not imply, in the Homeric hero, profanity or disrespect toward the gods.

366. τίσασθαι: for meaning of aor. inf. see on v. 112. Translate, with ἦ τ' ἐφάμην: 'and verily I believed that I was sure to take vengeance on Alexander for the injury to me.'

367. ἀγῆ [ἐάγῃ]: 2 aor. pass. from ἄγνυμι. In μοι, twice used, we have the common use of dat. (of disadv.) limiting the verb, instead of a poss. gen. limiting the noun (see on v. 338). — ἐκ: join with ἤλχθη.

368. Translate this verse: 'flew (lit. 'leaped') from my hands a useless thing: nor did I strike him,' *i.e.* I only hit his shield and cut through his cuirass. — παλάμῃφιν [παλαμῶν].

369. ἦ: see on A 219. — ἐπαίξας λάβεν: 'sprang upon and laid hold of him (*sc.* αὐτόν) by the helmet (κόρυθος).'

370. ἐπιστρέψας ὤκε: 'turned over and was dragging.'

372. ὀχεὺς τέτατο τρυφαλείης: 'was stretched as a helmet-strap' (lit. 'holder').

373. ἤρατο: 1 aor. from ἄρνημαι (see on A 159).

374. εἰ μὴ ἄρ' ὅξιν νόησε: 'unless at just that moment (ἄρα) had sharply discerned.'

375. βοός: 'ox-hide.' Here the word βοός, by a kind of zeugma, means 'ox' with reference to *καταμένοιο*, and 'ox-hide' with reference to *ἰμάντα*. Translate: 'the strap of the hide of an ox slain by violence.'

376. κενή [κερή]: 'empty.' — ἄμ' ἔσπετο: 'followed close after,' *i.e.* being empty, made no resistance.

380. ἔγχεϊ χαλκῆρ: *i.e.* with his second lance, for, like Paris (v. 18), he had two spears, one of which (v. 355) he had already hurled.

381. βεῖα μάλ': 'very easily.'

383. καλῶν: probably fut. ptc., G. 120, 2, H. 374, 1. — τε [ῥε].

385. Translate: 'and she laid hold of and plucked with the hand her fragrant garment.' — ἑανοῦ: connect, as gen. of part taken hold of, with λαβοῦσα.

386. μιν: for constr., see on B 22.

387. ναυτοόση: join with οἱ [αὐτῶ], dat. of adv. with ἥσκειν (ipf. from ἁσκέω). ν movable is sometimes appended to the contracted form of 3 sing. ipf. (*cf.* Δ 436).

388. μιν: *i.e.* γρηθύν.

391. κείνος δ' γ': 'there he is.' κείνος is translated as if it were ἐκεῖ. — δινωτοῖσι (δινώω, 'turn'): lit. 'rounded' or 'turned,' properly of posts and bars of a bedstead, then applied, with perhaps the more general meaning 'polished,' to the bedstead as a whole.

393. Note the difference in meaning between the aor. ἐλθεῖν and the presents ἔρχεσθαι, καθίζειν.

394. χοροῖο: for gen. of separation after ἀήγοντα, see on A 224.

395. τῇ: for dat. see on B 142. — θυμόν: 'wrath,' 'indignation.'

396. καὶ ῥ' ὥς: 'and so when.' — ἐνόησε: 'she observed,' the women about her (*cf.* v. 420) only saw the γρηθὺς παλαιγενής (v. 386).

397. περικαλλέα δαρὴν στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα: 'beauteous neck, lovely breasts, and sparkling eyes.' These characteristic marks the goddess allowed to show through her disguise. *Cf.* Vergil, Aen. I, 402, *Dixit et avertens rosea cervice refulsit*.

398. θάμβησεν: 'amazement seized her.' — ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε: see on A 361.

400. ἦ: see on v. 46. The particle of asseveration here, as often, stands in an interrogative sentence. — πολλῶν [πόλεων]: best connected as gen. partitive with adv. πῇ. — προτέρω: here local, 'farther away,' *i.e.* farther from Sparta.

401. Φρυγίας: gen. limits πολλῶν. It may be considered either as partitive or possessive gen.

402. καὶ κεῖθι: 'there also,' as Paris is now your favorite at Troy. — μερόπων: see on A 250.

403. δῆ: 'forsooth.' — δῖον: see on v. 352.

404. ἰέλαι: 'is resolved.'

405. παρίσταν: 'didst thou come hither and art standing by,' see on A 6, 197.

406. 'Go and sit by him and withdraw from the path of the gods!' *i.e.* give up thy place among the gods.

409. ποιήσεται: subj. with shortened mood-sign. Sketch of Dialect, § 17, G. 239, 2, H. 760 a, 877, 7.

410. νημεσσητόν: 'blameworthy,' because, by the result of the combat, Helen belongs to Menelaos.

412. ἀκριτα: lit. 'undistinguished,' *i.e.* 'countless,' 'endless.' Helen's expressions of penitence and self-abhorrence are frequent (*cf.* Z 344 follg.).

414. σχετλίη (ἐχῶ): 'stubborn,' 'self-willed one.'

415. ἀπεχθήρω: aor. subj. from ἀπ-εχθαίρω.

416. μέσσω δ' ἀμφοτέρων: 'and between both' (peoples); for gen. see on v. 341 and G. 182, 2, H. 589. — μητίσσομαι: see on v. 409.

417. δλμαι (2 aor. subj. midd. from δλλυμι) [δλῃ]: the subj. is potential (see on A 137) — οἶτον: cognate acc., G. 159, H. 547 b.

419. κατασχομένη: lit. 'having held (drawn) down (over her head),' 'having veiled herself with' (see on v. 141).

420. ἦρχε δὲ δαίμων: the meaning is, 'for a deity led the way.'

422. ἀμφίπολοι: mentioned by name in v. 143.

424. τῇ: join with κατέθηκε: 'placed for her.'

425. Ἀλεξάνδροιο: for gen. with adv. of place, see G. 182, 2, H. 589.

427. ὅσσε πάλιν κλίνασα: *oculis aversis*.

428. ἤλυθες, κτλ.: indignant exclamation, like our, 'Ah! there you are! back from the combat!'

429. δαμείς: 'having succumbed to.'

431. φέρτερος: 'superior.' — βέη: dat. of respect.

432. προκάλεσσαι: 'call forth against yourself,' 'challenge.'

434. παύεσθαι: the gen. πολέμου, or the supplementary ptc. πολεμίζων, may be supplied.

436. τάχα: 'speedily;' this word has never in Hom. the meaning common in Attic, 'perhaps.' — δουρὶ [δόρατι]: connect with ὑπό.

437. μύθοισι: join with προσέειπεν.

438. με . . . θυμόν: see on A 150, 362; *cf.* also v. 442.

439. σὶν Ἀθήνῃ: 'by Athena's help,' *i.e.* the credit is not his own.

440. ἡμῖν: *i.e.* Paris and the Trojans. The indolent and cowardly always expect *another time* when they shall show industry and courage.

441. τραπέομεν [ταρπόμεν]: 2 aor. subj. pass. from τέρπω. Sketch of Dialect, § 23, R.

442. ἀμφεκάλυψεν: 'enveloped,' 'encompassed' — ὧδε: antecedent to ὧς (v. 446).

445. Κρανάη: the adj. κράναος means 'rocky.' It is used as an epithet of Ithaca (v. 201). The ancient prehistoric rock-city at Athens (south-west of the Acropolis) was called Kranaa. Pausanias identifies, as the first stopping-place of Helen and Paris, a little island between Sounion and Keos; Strabo, an island off Gytheion, the seaport of Sparta.

446. For distinction between *στέργω*, *ἔραμαι*, *φιλέω*, see Dictionaries.

447. Helen is the counterpart of Paris, with the same weaknesses. Like him, she can see the right and deplore the wrong; and yet — though she has, in words of bitterest reproach, just painted Paris's character as coward and seducer and has declared that, now that he has been conquered by Menelaos, it would be a shame to go to him (v. 410) — she does not resist his allurements, and at the last follows him not unwillingly (v. 447). And thus, before ever Pandaros's arrow had wounded Menelaos (Δ 205 follg.), the two original causes of the war, Helen and Paris, had broken the compact (*cf.* vv. 71, 72).

449. *ἀν' ὀμλον* : *sc.* *Τρώων*.

453. *οὐδ' . . . ἐκεύθανον* : the positive denial includes the qualified denial *οὐκ ἂν κευθάνοιεν*, which would form the regular conclusion to *εἰ τις ἴδοιτο*.

454. *σφιν* : for dat. G. 184, 2, H. 595 b. — *ἴσον κηρὶ μελαίνῃ* : 'like black death.' *Cf.*, with the expression *κηρὶ μελαίνῃ*, Horace's *atra cura*.

456. *Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι* : see on B 816.

457. *φαίνεται* (*sc.* *οὐσα*) : 'appears to be (and is).' — *Μενελάου* : pred. gen. of possession.

459. *ἀποτινέμεν* : inf. coupled with inv. *ἔκδοτε*, without any sensible difference of signification. *Cf.* A 20, where the inf. used as inv. immediately follows an opt.

460 = 287.

461. *ἐπὶ . . . ἤνεον* : 'shouted assent,' while the Trojans admitted by their silence the justice of Menelaos's demand. *Cf.* *ἐπευφήμησαν*, A 22.

BOOK FOURTH.



Δέλτα, θεῶν ἀγορή, ὅρκων χύσις, ἄρεος ἀρχή.

In Delta is the Gods' Assize; the Truce is broke; Wars freshly rise.

1. The gods have been witnesses of the entire combat between Paris and Menelaos, and now, after Greeks and Trojans have pronounced upon the result (Γ 455-461), it is natural to await their verdict. It is to decide upon this that they hold an assembly (vv. 1-85). — ἡγορόωντο [ἐκκλησιάζοντο]: ipf. 3 pl. from ἡγορόομαι; for explanation of the assimilated form, see Sketch of Dialect, 18, 1.

2. δαπέφ: 'on the floor,' i.e. of the houses which Ἡφαιστος ποίησεν Ἰδύησι πραπίδεσσι, A 608.

3. ἔρροχέι: 'was pouring;' for change from original meaning, see on A 598; for form, see H. 312 D. — χρυσίοις: whatever belongs to the gods, for wear or use, is freq. represented as of precious metal (cf. χρυσέφ, v. 2). See on A 611.

4. δειδέχατ' [δεδειγμένοι ἦσαν]: lit. 'pointed,' here 'pledged one another.'

6. κερτομίσις: 'sharp-cutting;' it seems to contain the roots of both κείρω and τέμνω. — παραβλήδην: 'covertly,' 'maliciously.' The noun παραβολή (Engl. 'parable') means 'comparison;' hence the adv. comes to mean 'by way of invidious comparison.'

7. δοίαι μὲν: the correlative is found at τῷ δ' αὖτε (v. 10).

8. Ἀργεή: 'Argive,' for Argos was a chief seat of the worship of Hera. — Ἀλακομενής: either proper adj. from the town Alakomenai in Boeotia, where Athena was especially honored, or descriptive epithet derived from root ἄλκ-, lit. 'warding off,' 'protecting.'

9. εἰσορόωσαι τέρπεισθον: 'took delight in beholding;' for use of ptc., G. 277, 2, H. 789 c.; for form εἰσορόωσαι, G. 120, 1 b, H. 370 D, a. See also Sketch of Dialect, § 18, 1.

10. τῷ: easily understood as standing for Paris, though he has not been mentioned, in this book, by name. — φιλομμεδής: i.e. φιλο-(σ)μει-

δῆς, cf. with *μειδίδω*, Engl. 'smile,' and notice the same interchange of *d* and *l* which may be recognized in *δάκρυον*, *lacrima*.

11. *παρ-μέμβλωκε*: 'stands by his (τῷ) side;' for apocope of *παρά*, G. 12, N. 3, H. 73 D.; for form *μέμβλωκε*, see Sketch of Dialect, § 7, 3. — *αὐτοῦ*: a more common construction is *τί τινι ἀμύνειν* (see on A 67).

12. *καὶ νῦν*: one case of the habitual practice referred to in *αἰεί*, v. 11.

14. *ὅπως ἔσται τάδε ἔργα*: i.e. 'what the result of the combat shall be.'

15. *ἦ . . . ἦ [πότερον . . . ἦ]*: dependent double question; the subjunctive is dubitative.

17. *εἰ δ' αὖ πῶς*: 'but if on the other hand by any means.' This is an alternative which Zeus neither expects nor desires, for it is inconsistent with his promise to Thetis, A 509, 523, 558. — *τόδε*: i.e. *φιλότητα βαλεῖν*.

18. *οἰκείοιτο*: opt. of desire, as is also *ἔγοιτο* in follg. verse. Pronounce *κέ-οι* as one syllable by synizesis.

20. *ἐπ-έμυξαν*: *μύζω* lit. means 'utter the syllable *μν*.' This might express various feelings; here, indignation at the last part of Zeus's proposal.

23. *ἦρει*: descriptive ipf., 'was seizing her,' with increasing power.

24. *Ἥρη*: dat. of interest limiting *ἔχαδε* (2 aor. from *χαλδάνω*) instead of gen. of possession limiting *στῆθος*.

25 = A 552.

27. *ᾧ*: on account of orig. initial *F* in *Ἰδρωσα*. — *μοι*: see on v. 24.

28. *κακά*: 'to the ruin of,' appositive of *λαόν*. Cf. Γ 50.

30 = A 517.

31. *δαιμονίη*: see on A 561.

35. *ὦμὸν βεβρώθεις* (from *βιβρώσκω*): the expression 'eat raw,' 'eat alive,' seems to have been in common use in Greek in such connection as here. Cf. Xen. Anab. IV. viii. 14.

37. *ἔργον*: from the stem *ἐργ-* or *βεργ-* two presents — *ἔρδω*, *ρέζω* — are formed.

39 = A 297.

40. *μεμῶς*: connect with *ἐθέλω*, 'desire eagerly.'

41. *τήν*: placed after its noun, that it may stand nearer the rel. adv. *οὗ* [οὗ], of which it is the antecedent.

42. *διατρίβειν, ἔασαι*: infs. used as imvs., see on A 20.

43. *δῶκα*: 'have conceded to you,' used absolutely. — *ἐκὼν ἀέκοντι γε θυμῷ*: 'voluntarily, yet with reluctant mind.' An expression that seems to contradict itself like this is called oxymoron or paradox (*ὀξύμωρον* and *μῶρον*: lit. 'pointedly foolish'). We have an example in Acts xxviii. 21: 'to have gained this harm and loss.'

44. *αἷ, κτλ.*: the relative clause precedes the antecedent, which last is found in v. 46.

45. *ναῖετάουσιν*: lit. 'dwell,' i.e. are situated. *πόλεις* stands as subj. by a strong personification. The meaning really is: 'are dwelt in.'

46. *τάων*: gen. of the whole. The partitive word is *Ἰλιος*, the name of one city. — *περὶ κηρί*: *περί* is adv. 'exceedingly,' and *κηρί* is local dat.

47. *ἐνμυέω*: the ending of the gen. sing. *ω*, a contraction of *δο*, occurs after vowels. G. 39, 3, H. 136 D, b. 3.

48. Cf. A 468. The latter part of the line (what follows the caesura) is identical in both verses. The wants of the gods are thought of as precisely the same as those of men.

50 = A 551.

54. *τάων* [*τῶν*]: governed by *πρόσθ' ἵσταμαι* = *προῖσταμαι* = *προστάτης* *εἰμί*. — With *μεγαίρω*, *διαπέρσαι* may be supplied.

55. *οὐκ εἰώ*: translate 'refuse to permit.' For *οὐκ* in protasis, cf. *οὐκ ἐθέλωσι*, Γ 289.

57. *οὐκ ἀτέλειστον*: cf. v. 26 follg.

59. *πρεσβυτάτην*: has double signif., 'oldest' and 'most dignified,' as explained in follg. verse.

61. *κάλημαι*: for signif., see on Γ 138. — *σὺ . . . ἀνάσσεις*: an instance of parataxis. We should naturally use a rel. clause, 'who art ruler among all the immortals.' See A 5.

64. *θάσσον*: 'right quickly,' an example of the absolute use of the comparative.

67. *ἄρξωσιν πρότεροι*: 'be the first to begin,' a pleonasm. — *ἐπὲρ δρκια*: see on Γ 299.

70. *μετά*: for meaning with acc., see on A 222.

73. *πάρως μεμάνταν*: 'already eager,' for she had expressed in v. 20 her unwillingness that the war should stop with the victory of Menelaos.

74 = B 167.

75. *οἶον* [*ὥς*]: adv. 'as.' — *ἦκε*: gnomic aor., see on A 218, Γ 4. — *ἀστέρα*: i.e. 'meteor.'

77. *ἀπό*: join with *ἵενται* and translate: 'stream forth from it (*τοῦ*).'

78. Athena is likened to the falling star in radiance and swiftness; arrived on earth, she begins at once to execute that of which her appearance was the sign (*τέρας*). Cf. v. 86.

79, 80 = Γ 342, 343.

84. *ἀνθρώπων*: gen. depends upon neither *ταμῆς* nor *πολέμοιο* taken separately, but upon the compound idea of both together (see on B 145).

87. *Λαοδόκῳ*: sons of Antenor have been mentioned, B 822, Γ 123.

88. *Πάνδαρον*: cf. B 827. — *διζομένη* [*ζητοῦσα*].

90. *ἀμφὶ δέ μιν*: sc. *ἔστησαν*.

91. *Αἰσήμειο*: cf. B 825.

93. *πιθοιο*: opt. in potential use, would be joined in prose with *ἔν*. It implies a protasis of which *τλαίης κεν* is apodosis. Translate: 'would you obey me? (if you would obey) you would have the courage,' etc. (cf. Γ 52).

94. ἐπιπροέμεν [ἐπιπροεῖναι]: 2 aor. inf. from ἐπιπροίημι. Distinguish ἰός, 'arrow'; ἴος, 'one'; ἴον, 'violet.'

95. Τρώεσσι: 'in the sight of the Trojans,' for dat. (loosely connected with whole sentence), G. 184, 5, H. 601. — ἄροιο: see on A 159.

97. τοῦ [οῦ]: gen. governed by παρ', which would have been written παρά had it not suffered elision (cf. A 350). The caesura in this verse after παμπρώτα, which separates παρ' from its case, may be compared with that in B 30, where the caesura comes between ἀμφί(ς) and φράζονται.

98. ἀρήιον [ἄρειον]: the Attic form occurs v. 407.

99. πυρῆς: for gen. after the prep. in composition, see G. 177, H. 583.

100. διστευσον: 'direct thine arrow at,' governs the gen. as a verb of aiming.

102. πρωτογόνων: 'firstling,' i.e. earliest born (in the spring) and so the oldest.

103. νοστήσας: 'after thy return.' — Ζηλεύας: cf. B 824.

105. ἐσύλα: 'was stripping (of its cover),' 'was laying bare.' — αἰγός: gen. of material.

106. ὅν: construe with βεβλήκει, for τυχήσας [τυχόν] would require gen. Translate: 'which once on a time he himself had fairly smitten under the breast.' He was lying in wait below the mountain goat (chamois), which he shot as it peered down at him from a ledge of rock.

109. κέρα: final α (regularly long by contraction) here loses half its quantity before the initial vowel of the next word. — ἑκαδεκάδωρα: 'of sixteen palms,' i.e. in span from tip to tip.

110. This verse may be compared with B 827. The fact that the bow was Apollo's gift to Pandaros is not inconsistent with its manufacture by human hands. — ἀσκήσας: 'skilfully.' — ἥραρε: 'fitted together (the two horns).'

111. κορώνην: the 'tip' over which the loop of the bowstring was carried.

112. καὶ . . . ἀγκλίνας: 'and when he had strung it, by leaning his weight upon it while one end rested upon the ground (ἀγκλίνας ποτὶ γαῖῃ), he laid it carefully down.'

113. The shields were interposed that the Greeks might not see what was preparing.

114. πρὶν . . . πρὶν: see on A 97, cf. B 354.

115. βλήσθαι: 2 aor. without intermediate vowel, cf. δέχθαι, A 23.

116. φαρέτρης: connect as gen. of separation with σόλα [ἐσόλα].

117. ἔρμ' ὀδυνάων: see Hom. Dict. for what appears the most reasonable explanation of the phrase, lit. 'series of pangs,' i.e. 'carrying with it a long succession of pains.'

118. κατεκόσμη: 'was adjusting.'

119-121 = vv. 101-103.

123. **τόξῳ δὲ σιδηρῶν** (*sc. πέλασεν*): *i.e.* he drew the arrow back until its iron point rested on the bow.

124. **κυκλοτερές**: best translated as pred. adj. used proleptically, strained the mighty bow 'into a circle' (*cf.* A 39; see Hom. Dict., cuts 96 and 97).

125. **λίγξ**: onomatopoetic word, *cf.* Engl. 'ting-a-ling-ling.'

126. **μεγαλύνων**: 'eagerly desiring,' applicable to **διστός** on account of the personification.

127. **λαλάθοντο**: 'forgot,' the unreduplicated aor. is used with different meaning in Γ 420.

128. **ἀγελείη** (probably = *ἡ ἔγουσα τὴν λεΐαν*): 'bringer of spoil.'

129. **τοῖ [σοι]**: join with **ἄμυνεν**.

130. **τόσον ἀπὸ χροῶς ὥς ὅτε μήτηρ, κτλ.**: two things are prominent in the comparison: (1) the distance from Menelaos's body at which the arrow is turned away; and (2) Athena's tender care for Menelaos. The perfect ease with which the goddess deflects the arrow is also indicated: 'as easily as a mother brushes away a fly.' **χροῶς [χρωτός]**: gen. sing. from **χρός** (*cf.* **χρόα [χρώτα]**, v. 139).

131. **ἅθ' (ὅτε) λέξεται [ὅταν λέξηται]**.

133. **ἦντο**: *sc.* **ζωστήρι** and translate: 'where the cuirass met the girdle and became of double thickness.' By zeugma **ἦντο** is translated twice.

134. **ἀρηρότι**: 'close-fitted.'

135. **δια μὲν**: see on Γ 357. — **ἄλῃλατο**: lit. 'was driven,' differs little in meaning from **ἦλθε**, Γ 357.

136 = Γ 358.

137. **μίτρης**: the **μίτρη** was a woollen belt passing around the body at the hips and next to the skin. It was sometimes strengthened by metal plates, and was broader than the **ζῶμα** and **ζωστήρ**, which were worn over it. See Hom. Dict. cuts 51, 78.

138. **ἣ οἱ πλεῖστον ἔφυτο** (*sc. τὸν διστόν*): 'which most of all warded off the arrow from (lit. for) him.' — **ἔφατο**: 1 aor. from **εἶμι**. Translate the half-verse: 'and it forced its way out (**πρό**) also through this.'

139. **ἀκρότατον χροῶ**: 'surface of the skin.'

140. **ἄτελλης**: used only here and in v. 149 of 'arrow wound.' — **ἔρπειν [ἔρπειν]**.

141. We are familiar with the staining of ivory with red, through the red ivory chessmen orig. brought from India. — **ἐλέφαντα**: refers to plates or strips of ivory.

142. **Μηονίς**: *i.e.* 'Lydian woman,' see on Γ 401. — **Κάρια**: fem. form from **Κάρ**, 'a Karian.' The natural fem. form would be **Καρία**, then, by metathesis, **Καίρια**, thence **Κδείρια**.

143. **ἠρήσαντο**: gnomic aorist.

144. **ἵππῆς**: 'knights,' 'chariot-drivers,' — not 'horsemen.'

145. *Cf.* Γ 179 and Δ 60.

146. *τοιοί τοι*: translate as if *οὕτως σοι*. — *μιάνθη* [*ἐμιάνθησαν* or *ἐμιανθήτην*].

149. *καταρρέον*: why not proparoxytone? G. 25, 1.

151. *νύθρον*: the 'string' by which the metal point (*σίδηρον*) was tied to the shaft (*κάλαμος*). — *ἐκτός*: *sc. ὠτείλης*.

155. *θάνατον*: appositive of *δρκία*. Translate: 'the truce which I ratified was death to thee.' For *δρκία τάμνειν*, see on B 124.

156. *προστήσας πρὸ Ἀχαιῶν*: such repetitions of the preposition are very common in Greek of all periods.

157. *ὡς ἔβαλον, κτλ.*: explains particularly *θάνατον*, and *ὡς* is nearly equal to *ἐπειδή*. — *κατὰ . . . πάτησαν*: 'trod under foot.'

158. *οὐ πως ἄλιον*: 'by no means without result,' for divine vengeance will surely come upon the Trojans for their breach of faith.

159 = B 341.

160. *εἰ οὐκ ἐτέλεσεν*: for *οὐ* in protasis, see on Γ 289, and translate, 'if Zeus fail to fulfil.' *ἐτέλεσε* and *ἀπέτισαν* are gnomic aorists.

161. *τελεί*: pres. G. 110, II, 2, N. 1, H. 374, 1.

162. This verse is added as an explanation of *σὺν μεγάλῳ*. In ancient warfare, the men were slain (*σφῆσι κεφαλῇσι*), the women and children sold as slaves (see on A 367).

163-165. These three verses are said to have been repeated over the ruins of Carthage by Scipio, who applied them to Rome.

167. *ἐπισσέησι* [*ἐπισείρ*]: subj. used in sense of fut. indic., see on A 262. — *αἰγίδα*: for explanation of the word, see on A 447.

168. *τὰ μὲν*: is easily referred to v. 161. — *ἔσσεται οὐκ ἀτέλεστα*: 'shall not fail of fulfilment,' litotes.

169. This verse is the antithesis of the last half of the preceding verse. The thought is: 'Little comfort the destruction of Troy, however certain, if it is at the cost of thy death!' — *σθέν*: gen. of the cause of grief.

170. *πότμον*: used in sense of *μοῖραν*, 'appointed space.' The phrase *πότμον ἀναπλήρης* is the fuller way of saying *θάνατος*, *cf.* A 88.

171. The motive for continuing the war would be gone with the death of Menelaos, in whose behalf it was begun.

174. *πύσσει*: causative, 'shall make decay,' instead of saying 'thy bones shall decay in the earth.'

175. *ἀτελευτήτῳ ἐπὶ ἔργῳ*: 'with work unaccomplished.'

177. *ἐπιθρόσκων*: exactly equivalent in meaning to Lat. *insultans*.

178. *ἐπὶ πᾶσι*: 'in all things.' — *χόλον τέλει*: *cf.* A 82.

180. *καὶ δὴ ἔβη*: 'and now he has gone.'

181. *λιπὼν ἀγαθὸν Μενέλαον* explains *κινήσει νηυσί*.

182. *μοι χάνοι*: 'may it open for me,' *i.e.* open to receive me.

184. *μή πο*: is equal to *μή πως* (*cf.* Γ 306 and v. 234). — *δειδίσσω*: here transitive, though in B 190 it was intransitive.

185. *πάρειθεν* : in contrast with *ὑπένεργε* means 'in front,' 'outside.'

187. For *ζῶμα* and *μήτηρ*, see on v. 137.

190. *ἐπιμάσσεται* (*ἐπιμαίνομαι*) : lit. 'touch,' i.e. 'probe,' 'examine.'

191. *κεν παύσῃσι* [*παύσειε ἔν*] : 'would free from pains (*δδυνάων*).'

An acc. *σέ* may be supplied.

193. *ὅτι τάχιστα* : as with *ὥς τάχιστα*, sc. *δύνασαι*.

194. *φῶτ' Ἀσκληπιοῦ νιόν* : 'heroic son of Asklepios.' Machaon has already been mentioned (B 729-733) with his brother Podaleirios. Asklepios (Lat. *Aesculapius*) is thought of by Homer as wholly human and as a scholar of Cheiron (cf. v. 219).

196. *διστεύσας ἔβαλεν* [*διστῶ ἔβαλεν*] : 'has hit with an arrow.'

200. *παπταίνων* : redupl. from the root *πτα-* of *πτήσσω*, lit. 'look about one's self timidly or cautiously;' here 'cast glances after.'

201-203 = 90-92. For *Τρίκης*, cf. B 729.

204. Notice the anapaestic (anapaest, $\cup \cup \text{—}$) rhythm of this verse after the first syllable — | — — $\cup \cup \text{—}$ $\cup \cup \text{—}$ — — $\cup \cup \text{—}$ | —.

205-207 = 195-197. With *τῷ μὲν κλέος*, cf. B 160, Γ 50.

208. *θυμὸν ὄρινε* : 'stirred his heart' (to pity). Cf. Γ 395 : 'stirred her heart (to indignation).'

209. *καθ' ὁμίλῳ, ἀνὰ στρατόν* : *κατὰ* denotes motion through without regard to direction; *ἀνὰ* indicates that the progress was from one end of the army to the other.

211. *βλήμενος* : 2 aor. ptc. (cf. v. 115) from *βάλλω* used as attributive adj. Translate (from *δοι*) : 'to where the wounded yellow-haired Menelaos was.'

212. *κυκλός(ε)* : 'in a circle.' The apodosis begins with *ὁ δ' ἐν μέσσοισι* : 'then (δ') the god-like hero was standing among them by his (Menelaos's) side.' See on A 137.

214. *πάλιν* : join with *ἐξελκομένοιο*. — *ἔγεν* [*ἐγάγησαν*] : 2 aor. pass. from *ἔγγωμι*, cf. Γ 36. The barbs of the arrow were broken off as it was drawn back through the metal-plated *ζωστήρ*.

218. *ἐπ' . . . πάσσει* : from *ἐπιπάσσω*. — *ἥπια* : 'mild,' 'soothing,' 'healing.'

219. *οἷ* : dat. limiting the verb is here used instead of gen. limiting the noun. *οἱ πατρὶ πόρε* [*τῷ πατρὶ αὐτοῦ ἔδωκεν*]. Translate the entire clause : 'which Cheiron once in kindness (*φίλα φρονέων*) bestowed upon his father.'

220. *ἀμφοτέρωντο* : 'were busied about,' cf. A 318.

221. Connect *ἐπὶ* with *ἤλυθον* : 'had come on.'

222. *αὖτις* : 'again,' for since Γ 114 the Greeks seem to have remained without their armor.

223. *οὐκ ἂν ὦοις* : cf. Γ 220. The verses from this point down to 421 describe the renewal of the combat and exalt Agamemnon's virtues as a commander.

228. ἕσσε: 'left' standing, *i.e.* he forsook horses and chariot in his zeal to exhort the chiefs promptly and with the greatest result. — ποικίλα χαλκῷ: 'gleaming with bronze.'

229. πολλά: 'earnestly,' as in A 35. — παροσχέμεν [παρέχειν]: *sc.* τοὺς Ἴππους.

230. πολέας διὰ κοιρανέοντα: διὰ governs πολέας [πολλούς]. διὰ and ἀνά never suffer anastrophe. κοιρανέοντα: used in pregnant signif. Translate: 'moved as ruler through the ranks.'

231. ἐπεπυλείτο: as in Γ 196.

232. σπεύδοντας: *sc.* εἰς μάχην which was expressed in v. 225.

234. μή πω: 'not yet.'

235. ἐπὶ ψευδέσιν ἕσσει ἀρωγὸς [τοῖς ψεύσταις ἐπαρωγὸς ἔσται or ἐπαρήξει]: 'will aid liars.' ψευδέσιν is dat. pl. from adj. ψευδής, used as substantive, and ἐπὶ is separated from ἀρωγὸς to which it belongs.

236. Cf. vv. 67, 72, 271.

237. τῶν αὐτῶν: 'of the men themselves,' contrasted with ἀλόχους and τέκνα in follg. verse.

242. λόμωροι: word of very uncertain meaning. Perhaps the most satisfactory of the various etymologies is that which derives it from ἰά 'voice,' and the root μαρ- 'to shine.' Thus it would mean 'mouth-heroes,' 'boasters.' For other etymologies, see Hom. Dict.

243. ἕστηκε: for other instances of aor. with signification of pf., cf. A 158, 207; cf. also v. 246.

245. μετὰ φρεσὶ [ἐν φρεσὶ]. — ἀλκή: 'power of self-defence' (cf. Γ 45).

248. εἰρόεατ' [εἴρυνται]: pf. pass. from εἶρω, here used in its literal sense, 'have been drawn up.' See on A 239.

249. αἶ κ' ὑπερσχηῖ: see on A 137.

250 = B 207; cf. also v. 231.

251. ἐπὶ Κρήτεσσι: ἐπὶ with dat. here denotes motion towards, but not with idea of opposition. Contrast with v. 273. — ἀνὰ οὐλαμόν: 'through (the length of) the dense crowd.'

253. οὐ: 'a (wild-) boar.'

255. γήθησεν ἰδόν: 'was glad to see' (see on A 330).

256. μελιχλοῖσιν: ntr. pl. used as substantive, see on A 539.

257. Construe περὶ as adv. and Δαναῶν as gen. of whole with σέ.

258. ἀλλοίῳ ἐπὶ ἔργῳ: 'on business of a different sort;' *e.g.* on a mission as envoy (cf. A 145).

259. ὅτε [ὀπόταν].

260. ἐν κρητῆρι κέρωνται: 'have mixed in a mixing bowl.' ἐν κρητῆρι is added for vividness, though implied in κέρωνται, which is pres. subj. from κέραμαι [κεράννυμι].

262. δαιτρόν (δαίω): 'a measured portion.' — πλεῖον [πλέον]. — ἕστηκε: 'stands filled.'

263. *πίειν*: such uncontracted forms explain the accent (perispomenon) of 2 aor. infinitives in their Attic form.

267. *ὑπόστην καὶ κατένευσα*: a more common equivalent phrase is *ὑποσχέσθαι καὶ κατανεύειν* (cf. A 514).

269. For different expressions signifying breach of truce, cf. Γ 107, 299, Δ 67, 157.

273. *κορυσσάσθην*: 'were arming themselves,' cf. B 1, Γ 18.

274. The cloud of foot-soldiers (v. 274) suggests the comparison in the following simile with the cloud sweeping down upon (*κατερχόμενον*) the sea.

276. *ὠῆς [πρὸς]*: 'blast.' The west wind (*Ζέφυρος*) which came to Asia Minor from the snow-clad mountains of Thrace was a cold and violent wind, and is thus represented in the Iliad. See on B 147.

277. *τῷ . . . πόντον*: 'and to him who is far away it appears blacker than (*ἥτε* = *ἤ*) pitch as it descends (*ἰόν*, lit. 'going') upon the deep.' — *ἀγει*: 'brings.'

279. *ῥίγησεν* and *ἤλασε*, like *εἶδεν* (v. 275), are gnomic aorists.

280. *τοῖαι*: 'in such wise' (cf. v. 146).

281. *δῆϊον πόλεμον*: 'hot combat.' The point of comparison is found in the density and blackness (*πυκινὰ, κύνεαι*) alike of the *νέφος* and the *φάλαγγες*.

282. *κύνεαι*: 'steel-blue,' adj. derived from *κύανος*, 'steel of a bluish color.' — *πεφρυκυῖαι*: 'bristling' (cf. Lat. *horrentes*).

286. *σφῶι*: acc. obj. of *κελεύω*, with which *μάχεσθαι* may be supplied.

287. *αὐτά*: '(you) yourselves,' i.e. on your own impulse.

288 = B 371.

290, 291 = B 373, 374.

292. *μετ' ἄλλους*: see on A 222.

293. *ἔτετμε*: redupl. 2 aor. from stem *τεμ-* [*κατέλαβεν*].

294. *οὓς ἐτάρους στᾶλλοντα*: 'placing in position his comrades.'

295, 296. The chiefs named are all Pylians.

297. *ἱππῆας*: object of (*ἔ*)*στησεν* in follg. verse.

299. *ἕρκος ἔμην πολέμοιο*: 'to be a protection against the combat' (cf. A 284).

300. Translate: 'so that, even though unwilling, one would fight perforce.' In the disposition of the chariots, foot-soldiers, and non-combatants, may be observed rudimentary military tactics.

301. *ἐπεθάλωτο*: refers to the specific directions which follow: first (v. 302) in *oratio obliqua*; then (vv. 303-305) as direct commands.

302. *ὀμῶπ*: local dat.

304. *οἷος πρόσθ' ὄλων*: i.e. as *πρόμαχος* (cf. Γ 13, 16).

306. Translate (this and first half of follg. verse): 'But (*δέ*) whoever, from his chariot (i.e. without leaving his place in the line), shall have reached another chariot, let him thrust forth his lance.'

309. νόον καὶ θυμόν: 'mind and heart.' Cf. A 193, B 352.
 313. θυμόν: 'courage.'
 314. γούναθ': 'strength,' of which the knees were reckoned the seat.
 315. ὁμοῖον: 'common to all.'
 316. ἔχεν: sc. γῆρας.
 319. ὅς ἔμεν [οὕτως ἔχειν]. — κατέκταν: this 2 aor. of the -μι form is peculiar in that it does not lengthen the stem vowel. G. 125, 3, H. 401, N.
 320. ἅμα πάντα: 'all things at once,' i.e. the wisdom of age and the fire of youth.
 321. εἰ: 'as sure as.' — ὀπάζει: 'presses hard.'
 324. αἰχμὰς αἰχμᾶσσουσιν: 'shall brandish their spears.'
 325. ὀπλοῦτεροι γυγιάσι: 'are more able to bear arms.'
 326 = 272.
 227. Πιεῶο: see on B 552.
 328. ἀμφί: adverbial, 'on both sides (of Menestheus).'
330. παρ . . . ἀμφί . . . ἕστασαν [ἀμφιπαρέεστασαν]: 'stood close beside him on both sides.'
331. σφι: dat. used instead of a gen. limiting λαός, so that in Attic we might have had ὁ λαὸς αὐτῶν, i.e. the host of Menestheus and Odysseus.
 332. νόον συνορινόμενοι: 'just set in motion.'
 334. ὀππότε: 'for the moment when.' See on A 67.
 335. Τρώων: gen. of obj. aimed at after ὁρμήσειε.
 336. νείκεσσαν: the cause of his reproof is given in ἕστασαν vv. 331, 334, ἐστῆκε v. 329, ἑσταότ' v. 328.
 339. κεκασμένε: pf. ptc. from καίνυμαι. — κακοῖσι δολοῖσι: 'in base wiles,' not in deeds of valor.
 340. ἀφέστατε: 'do ye stand aloof.'
 341. σφῶν . . . ὄντας: see on A 541 for another example of ptc. agreeing with subj. (understood) of infin. rather than with the dat. (here dual) expressed. With ἐπέοικε compare in meaning ἐπεικέες, A 547.
 343. Translate: 'For you are also the first to hear from me (the summons to) the banquet.' The verb of hearing is followed by two genitives instead of the gen. of the person and the accusative of the thing (cf. Γ 87).
 345. κρέα is subj. of ἐστί to be supplied, and φῖλα, on which ἐδμεναι depends, is the predicate. The construction is exactly similar to that in A 107.
 346. ὅφρα ἔθλητον: 'as long as ever you may desire.'
 347. φῶως: the adv. is suggested by φῖλα (v. 345). The thought is: 'you have been glad to eat and drink your fill at my table; now you would be glad to see ten files of men between yourselves and the enemy.'
 350. ἔρκος ὀδόντων: ἔρκος stands in definitive apposition with σέ.
 351. μεθιέμεν [μεθιέναι]: cf. v. 240 and A 241.
 352. ἐγέρομεν: subj. with shortened mood-sign.
 353. καὶ αἱ κέν τοι τὰ μεμῆλη: 'and if this interests you.' Thus the

taunt is cast back upon Agamemnon by implying that he himself has no real wish to enter the combat.

354. Cf. B 259 follg.

355. *οὐ δὲ ταῦτ' ἀνεμῶλια βάσεις*: 'these words of yours are but wind.'

357. *χωρόμενοι*: the supplementary ptc. would more naturally be in the acc., which is the case in which we should expect the obj. of *γνώ* [*ἔγνων*] to be. Here, however, the verb is construed with a gen. of the obj. (G. 171, 2, H. 576), and the ptc. agrees with this gen. — *πάλιν λάβετο*: 'took back.'

359. *καλεύω*: 'urge (you) on.'

361. *ἦπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἃ τ' ἐγώ περ*: '(your heart) has friendly (*ἦπια*) thoughts to me (*sc. ἐμοί*), for your views are the same as mine.'

362. *ἀλλ' ὅτι*: not different from *ἀλλ' ἔγε* (cf. Γ 432). — *ταῦτα δ' ὅπισθεν ἀρεσσόμεθ'*: (freely) 'I will arrange this to your satisfaction hereafter.'

363. *τὰ δὲ πάντα θεοὶ μεταμόνια θεῖον*: 'may the gods make it all disappear like a breath of wind.' If, as usually explained, *μεταμόνια* is for *μετανεμόνια* (*ἄνεμος*), the word is suggested by *ἀνεμῶλια* in the last line of Agamemnon's speech (v. 355).

364 = 292.

365. Agamemnon now comes to Diomedes, the son of Tydeus, one of the very noblest of the Greek heroes, distinguished not less for self-control than for courage and strength. His exploits fill much of E and Z.

366. *ἐν θ' ἵπποισι καὶ ἄρμασι*: 'in the chariot to which the horses were spanned.'

367. *πᾶρ δέ οἱ*: 'and close by him.'

371. *τί δ' ὀπιπτεύεις πολέμοιο γέφυρας*; 'why dost thou gaze at (instead of entering) the bridges of combat?' Imagine the two armies opposite each other, separated by a narrow space. This space, which both are desirous to cross and in which the combat takes place, may naturally be called *γέφυρα πολέμοιο*.

372. 'Not so fond of skulking was Tydeus.' — The word *πτωχός*, 'beggar,' lit. 'one who cringes,' is derived from root of *πτώσσω*, from which *πτωσκαζέμεν* is formed.

373. Join *πολύ* with *πρό*: 'far in front of.'

374. *πονέμενον*: cf. B 409, where *πονέω* is used of the 'toil of combat.' — *οὐ γὰρ ἐγώ τε, κτλ.*: gives reason why others should bear testimony, and not Agamemnon: it was before his day.

376. *ἄτερ πολέμου*: *i.e.* 'without hostile preparation.'

377. *ξάνος*: 'as a friend,' adds a positive designation to the negative *ἄτερ πολέμοιο*. Tydeus and Polyneikes who were brothers-in-law, having married daughters of Adrastus, king of Argos, had come to Mykenae to enlist volunteers for the expedition of the Seven against Thebes.

378. οἱ 84: *i.e.* Tydeus and Polyneikes. — ἐστρατεύοντο: conative ipf. 'were seeking to make an expedition.'

380. οἱ 84: *i.e.* the inhabitants of Mykenae.

382. οἱ 8' ἐπεὶ οὖν: see on B 20. — πρὸ ὁδοῦ ἐγένοντο: 'were well advanced on the road.' G. 182, 2, H. 589.

384. We know too little of the legend to be able to say exactly to whom the word Ἀχαιοί refers.

386. βίης Ἐτεοκλείης: 'of the mighty Eteokles' (see on Γ 105). Eteokles was now holding the throne of Thebes in despite of the claims of his brother Polyneikes. See Class. Dict. article Thebes.

389. πάντα: 'in every contest,' ntr. pl.

390. Athena's aid is mentioned, not so much as the cause as it is the proof of the courage of Tydeus. Had he been less brave, he would not have had her help.

392. The Thebans appear to have waited until Tydeus was beyond their boundaries before sending the ambuscade to lie in wait for him.

396. καὶ τοῖσι: 'upon them also,' *i.e.* they as well as his competitors in wrestling succumbed to Tydeus.

397. ἐπέφν': redupl. 2 aor. from stem φεν-, 'slew.' — τερπείων [τέρπει]: G. 56, 2, H. 168.

400. χέρεια (also χέρηα, *cf.* A 80): acc. sing. from χέρης. It has the force of a comparative, and is equivalent to χερείων [χείρων].

As the passage vv. 374-400 is unusually obscure, it seems proper to give of it the following paraphrase: "I cannot speak from personal knowledge of Tydeus, for he was before my time; but they say that he was superior to all others; for without warlike pomp, but with the rights of a guest-friend, he entered Mykenae with Polyneikes, seeking to collect a host. (The chiefs, you know, were planning a campaign against mighty walled Thebes.) And the people of Mykenae were resolved to give them what they asked and approved their request, but Zeus diverted them from their purpose by showing unpropitious signs (*cf.* B 353). And so, when they were well on their way and had reached the Asopos, the Achaians in turn sent thither Tydeus as messenger to the Thebans. Accordingly he went and found them feasting in the house of mighty Eteokles. There, though a stranger (and a declared enemy), not even for an instant was the knight Tydeus afraid, though alone amidst a multitude; but he challenged to a wrestling-match and conquered them all easily, so potent was the aid of Athena (whose aid he enjoyed in such measure because himself so brave). And the Kadmeians in wrath prepared for him on his return a strong ambush of fifty young nobles, and the leaders were two—Maion the son of Haimon and Polyphontes the son of Autophonos. Tydeus slew them also, as he had vanquished his opponents in the games, and he let only one escape: in obedience to the gods he sent home Maion.

Such was Tydeus; but the son whom he has begotten is inferior in battle, but outshines him in the agora."

401. οὐ τι: 'not a word' (cf. A 511).

403. Sthenelos (see v. 367) defends his superior, who has heard the whole in silence.

404. ψεύδε': for ψεύδω [ψεύδου]. — σάφα: adv. with changed accent from σαφής [ἀληθῶς]; connect with εἰπεῖν.

405. The ground for this famous boast of Sthenelos, which has been as much quoted, as a model of self-respecting self-assertion, as any verse of the Iliad, is that we (the sons) have *done* more than our fathers. They, and among them Tydeus and Kapaneus, though performing prodigies of valor, were unsuccessful in their attacks upon Thebes; we, their sons, who participated in the second expedition against Thebes, — that of the *Epigoni* ('Ἐπίγονοι, 'after-born'), — conquered it. — μέγ' ἀμείνονες: so far from being χεῖρα as Agamemnon had charged (v. 400).

407. ὑπό: 'under and before.' — ἄρειον: may be adj. from prop. name Ἄρης, 'martial'; or, if considered irreg. comp. from ἀγαθός, is best translated without comparative force, 'firm.'

408. πειθόμενοι: 'in obedience to,' i.e. we showed no impious defiant spirit, such as brought destruction on the leaders of the first expedition, but took counsel of the gods, and thus had their guidance to success.

409. An often quoted verse.

410. μή . . . ἔνθεο: notice the departure from Attic usage in the use of μή with aor. inv.

412. Cf. A 565. — σιωπῇ ἦτο: 'sit in silence,' 'be quiet.'

413. νημεσῶ Ἀγαμέμνονι ὀτρύνοντι: νημεσῶ may be followed by the inf. or by the ptc. In the former case, it is not implied that the action censured has taken place; in the latter, it is so implied. G. 279, N. I, H. 802. Cf. B 296, Γ 156.

415. τοῦτω: repeated (in v. 417) with special emphasis. Agamemnon's personal interest (as brother of Menelaos) in the war, his personal glory or grief depending on its termination, seems to Diomedes to excuse even misjudged reproof. To this reproof his sufficient answer is the succession of exploits which fill E and Z.

419 = Γ 29.

421. ὑπό: 'below,' with special reference to that trembling of the knees which is a common effect of fear (see on Γ 34). — περ heightens the meaning of θαλασίφρονα: 'even a stout-hearted one.' — κεν εἶλεν: sc. εἰ παρεγένετο.

423. ὀρνυται: 'rises,' as the wave does just before it 'breaks' on the shore. — ἐπασσύτερον: see on Γ 383. — Ζεφύρου ὕπο: 'by reason of Zephyros' (cf. B 95).

425. χέρσῳ: 'on the firm land.' — ἀμφι . . . κορυφῶνται: 'and be-

ing curved forward raises itself aloft about the headlands.' This simile (vv. 422-426) may be thus translated: 'As when on the resounding strand a wave of the sea is raised (one following another) under the force of Zephyr urging them on: first it raises its head out in the deep, but then as it breaks on the mainland it roars loudly, and curving inward towers aloft about the headlands and flings forth the sea-foam.'

428. *νολαμῶς*: 'unceasingly,' 'steadily.' — *κάλεσι, κτλ.*: 'each commander was giving orders to his own men.'

431. *σιγῇ δειδιότες σημάτωντορας*: 'in silence from dread of their commanders.'

433. *αὐλή*: 'farm-yard.'

435. *ἀζηχῆς μαλακνύται*: 'incessantly bleating;' in these words lies the point of the comparison. The restlessness and uproar of the Trojans are emphasized.

436. *ὁράει(ν)*: the addition of *ν* movable in the 3 sg. of the plupf. and in the 3 sg. of the ipf. of verbs in *-εω* is rare. — *ἀνὰ στρατὸν εὐρύν*: 'along the whole breadth of the host.'

437. *θρόος*: 'language;' *γῆρυς*: 'dialect;' but the two words differ little in meaning (see on Γ 2). — *ἓα*: 'one,' and so 'the same' (cf. Γ 238).

438. *πολύκλητοι*: 'summoned from many nations.'

440. Deimos and Phobos are the ordinary attendants of Ares, but on this occasion they attend Athena as she urges on the Greeks. — *ἄμωτον μεμάνια*: 'incessantly eager.'

442. Vergil has imitated vv. 442, 443, in his description of Fama, Aen. IV, 176 follg. The prominent thought in both descriptions is the rapid growth from small beginnings, which is as noticeable of strife as of rumor. Cf. on B 93.

443. *ὄρανῳ*: local dative.

444. *ὁμόιον*: 'common to both' (see on v. 315).

447. *σύν β' ἔβαλον βινούς*: 'brought together the shields of ox-hide.'

449. *ἐπληντο*: sync. 2 aor. midd. from stem *πელ-*, which is contained in the pres. *πελάζω*; it describes the single act included in a general way in *συνέβαλον βινούς* (v. 447). Translate the sentence: 'and the bossy shields came into collision with each other.'

451. Connect *ἀλλύντων* with *εὐχολή*, *ἀλλυμένων* with *οἰμωγή*.

452. *χείμαρροι* (*χείμα* and *ρέω*): lit. 'made to flow by a storm,' orig. adj., then subst., 'torrent.' This word and the equally common *χαράδρα* (*χαράσσω*, 'to cut'), 'gully,' are to-day the ordinary designations for streams in Greece, and their etymology well suggests their character. — *κατ' ὄρεσφι* [*κατὰ τῶν ὄρων*].

453. *δβριμον*: lit. 'weighty,' from the depth of the fall as well as the mighty mass.

454. Connect *κρούων ἐκ μεγάλων* with *ρέοντες*. The simile (vv. 452-454) may be thus translated: 'As when storm-swollen rivers (streams)

flowing from copious sources down the mountains pour together a mighty mass of water into a basin within the hollow torrent-bed.'

455. The stupendous operations of nature are made more impressive by the solitude suggested by the introduction of a solitary beholder. Cf. v. 275, Γ 11; cf. also Verg., Aen. II, 307: *stupet inscius alto accipiens sonitum saxi de vertice pastor*. — *ἔκλυε*: gnomic aor., as in Γ 4.

457. Antilochos, Nestor's son, the youngest of the chiefs, often celebrated in Hom. for his swiftness of foot, begins the slaughter. His death at the hands of Memnon we learn from the Odyssey, δ 187.

460. *πῆξε ἐν*: 'planted (his spear) firmly in,' 'pierced.'

461. *τὸν ὄσσε*: apposition of the part with the whole (see on A 150). For various phrases descriptive of death in battle, cf. vv. 469, 470, 482, 504, 517, 522, 531, 544.

464 = B 341.

465. *ἔλκε δ' ἐπ' ἐκ βελίων [ὀπεξεῖλκε]*: 'and he was dragging him out from under (the shower of) missiles.' — *ὄφρα συλήσῃ*: the inf. is more usual than the final clause (cf. A 133).

466. *μίνυνθα δέ οἱ γένεθ' ὀρμή*: 'but his effort lasted but a little while.'

468. *οἱ κύψαντι*: 'as he bent over;' dat. to be joined with the verb *ἐξεφάνθη*.

469. *ξυστόν*: 'the polished' spear-shaft.

470. *ἔργον ἀργαλέον*: 'hard struggle.'

474. *ἥϊσθον*: this word here occurs for the first time; it differs little in meaning from *αἰζηός* (cf. B 660, Γ 26).

477. *οὐδέ . . . ἀπέδωκε*: 'but he did not recompense his parents for their care.'

479. *ἐπ'*: connect with *δοῦρ* (cf. Γ 436).

480. *πρῶτον γάρ μιν ἰόντα*: 'for him as he was charging along in the front of battle.' Cf. as of equivalent meaning, *πρῶτον* with *ἐν προμάχοις*, Γ 16, 31.

483. *εἰαμένη* (probably from same root as *ἡμαι*, cf. aor. *εἶσα*): 'settling,' 'depression,' 'hollow.' — *ἡ πεφύκη [ἢ ἂν πεφύκη]*.

484. *οἱ ἐπ' ἀκροτάτῃ πεφύασι [αὐτῇ ἀκροτάτῃ ἐπιπεφύασι]*: 'grow upon its summit.' *ἀκροτάτῃ* agrees with *οἱ*, which is pron., not article.

485. *αἰθῶνι*: 'gleaming,' because whetted and polished.

486. *κάμψῃ*: subj. used properly after the gnomic aor., which has the meaning of a primary tense. — *κάμψῃ ἔνυν*: 'bends into a felly.' The acc. is one of effect.

488. *τοῖον, κτλ.*: translate so as to give strong demonstrative force to *τοῖον*: 'so lay there (*τοῖον*) Anthemides, whom Ajax was despoiling.' — *Ἀνθεμίδην*: not the precise form which the orig. name (v. 473) would have led us to expect; more regular would have been *Ἀνθεμειωνίδην*.

490. *καθ' ὅμιλον*: cf. v. 209.

492. ἐτέρωσι: 'to the other side' of the Greeks.

493. ἀμφ' αὐτῷ: *i.e.* about the corpse which he was despoiling.

494. τοῦ . . . ἀποκτεμένω: not gen. absol., but causal gen. after a verb of emotion.

497. ἀμφὶ ἑαυτῆς: 'looking on both sides of himself,' to see that no part of his body was exposed to a side-thrust. The shield (*cf.* v. 468) would protect only against thrusts from the front.

498. ἀνδρός: depends upon the ὑπό, and is construed with κεκάνοντο (redupl. 2 aor. from χάζομαι). The meaning of the verb, 'retired,' naturally suggests the equivalent meaning 'were forced back,' with which the gen. of the agent is natural (see on A 242). — οὐχ ἄλιον: 'not in vain,' litotes.

500. παρ' ἱππων ἀκείων: 'from his swift mares,' *i.e.* leaving a part of the royal stud at Abydos, where he had the care of them (*cf.* B 836).

502. κόρσην: used as synonymous with κρόταφος. Hence ἐτέρωσι is appropriate with κροτάφοιο: 'through the other (farther) temple.' — ἡ δ' is separated an unusually long distance from αἰχμή.

505. χάρησαν δ' ὑπό [δ' ὑπεχάρησαν]: ὑπό does not suffer anastrophe because δ(ε) intervenes between preposition and verb. — ἔθυσαν δὲ πολὺ προτέρω: 'rushed a long distance forward.'

507. νημέσῃσι δ' Ἀπόλλων: in the way in which Apollo expresses his wrath, we have an example of the anthropomorphism of Homer.

509. εἰκετε χάρης Ἀργείοις: 'withdraw from the fray before the Argives;' for dat. G. 184, 3, H. 597.

510. χρώς is subject; λίθος and σίδηρος are predicates.

511. ἀνασχέσθαι: inf. of result without the conjunction ὥστε, 'so as to withstand.' G. 265, N.; yet see on A 8.

512. οὐ μὲν [μήν] οὐδ': carries back the thoughts to οὐ (v. 510), and introduces a more emphatic and more important denial.

513. πέσσει: see on A 81; *cf.* also B 237.

514. πτόλιος: *i.e.* ἀκροπόλεως, where was the temple of Apollo (*cf.* v. 508).

516. *Cf.* this verse with v. 240.

517. ἐπέδησε (1 aor. from πεδάω): lit. 'fettered,' 'arrested.'

518. χερμαδίφ: with the expression χερμαδίφ βάλλειν *cf.* Numbers xxxv. 17: 'if he smite him with throwing a stone.'

519. κτήμην: had βλήτο (sync. 2 aor.) been acc. we should have explained κτήμην as in partitive appos. with the pron. referring to the person struck. In the pass. voice the acc. of the part is retained, although the person struck is in the nom., this acc. is then called the acc. of specification.

520. Πείροος: mentioned in B 844. — Αἰνός: Ainos was a city at the mouth of the Hebros.

521. ἀναιδής: as applied to λῆας, the adj. means 'relentless,' 'cruel.'

— ἀμφοτέρω τένοντε: dual number is suitable, because every joint implies a *pair* of tendons.

523. ἐτάροισι: dat. after a verb of 'reaching,' 'stretching toward.' Here the gesture is one of appeal, and the dat. approaches closely an indirect object. Possibly we may find a parallel construction in A 351.

524. θυμὸν ἀποπνέων: 'gasping his life away,' a strong expression to denote the result of a wound which would not appear to us to have been deadly.

526. χύντο: join with this ἐκ of the preceding verse. Notice the paronomasia.

527. ἀπισσύμανον: 'as he sprang away.'

529. ἀγγίμελον δέ οἱ ἦλθε: 'came near to him,' but the dat. is dependent upon the verb. G. 184, 3, H. 597. See also on B 408.

530. ἐσπάσατο: recognize the force of midd. voice by translating ἔγχος 'his spear.'

532. περίστησαν: see on B 410.

533. ἀκρόκομοι: see on B 11 and 542 and contrast the epithet with κάρη κομόωντες and ὑπιθεν κομόωντες.

535. πελεμήθη: 'was driven back;' the primary idea of the word is of 'wavering motion.'

536. τετάσθην: plupf. pass. from τείνω.

539. οὐκέτι κε ὀνόσαιο: 'no longer (as Agamemnon had done in marshalling the host, v. 242) could one find fault with.'

541. The optatives in this and the follg. verse are explained on account of the implied condition in the relative clause.

542. ἔρατήν: 'sweep,' 'reach' of the missiles (see on Γ 62).

BOOK FIFTH.



Εἰ¹ — βάλλει Κυθήρειαν Ἀργῆά τε Τύδεος υἱός.

In Epsilon Heaven's blood is shed, by sacred rage of Diomed.

The first eight verses are a fitting introduction to the exploits of Diomed, who is the hero of E and of a part (vv. 119-236) of Z. The dignified reply of Diomed to Agamemnon's ungrounded censure (Δ 370 follg.) had led us to expect the valor which this book illustrates. He justifies his rank by the side of Ajax as second only to Achilles. Many combats of other heroes are introduced — partly to break monotony; partly to bring out by contrast the superior bravery and might of Tydeides.

1. *ἔνθ' αὖ*: 'then in turn,' for Diomed now for the first time takes his place in the field. His deeds are too remarkable for it to be possible that he should have wrought them alone; hence *δῶκε Πάλλας Ἀθήνη*.

2. *ἔκδηλος γίνουτο*: 'might shine forth' like a light from darkness, *cf.* for the same figure *ἐκπαιφάσσειν*, B 843.

4. *δαΐδ' οἱ*: the hiatus is only apparent, see Sketch of Dialect, § 8; in translating join the dat. with the verb: 'there flamed forth from (lit. 'for') him.' — *ἀκάματον*: suitable epithet of fire from its irresistible force and progress.

6. *λελουμένος*: 'after having bathed,' *i.e.* having risen above the ocean-stream. — *Ὠκεανοῖο*: may be considered local genitive, or possibly it is gen. of separation, 'from Okeanos-stream,' *i.e.* with waters from Okeanos. The latest view gives to this genitive the name of quasi-partitive genitive, and includes under it a great number of examples (see Monro's Hom. Gram. § 151).

7. *ἀπὸ κρατὸς τε καὶ ὀμων*: *i.e.* from his helmet and shield, which last was suspended from the shoulders (see v. 4).

8. *ῥοσε*: *sc.* Ἀθήνη. — *κλονέοντο*: 'were surging to and fro.'

10. *ἦσθην*: this form (for *ἦτην*) occurs in Hom. in this place alone.

¹ *Εἰ* was the ancient name for the letter E, which was designated by the grammarians Ἔ ψιλόν.

11. μάχης πάσης: see on B 823.

12. οἱ [αὐτῷ, *i.e.* Διομήδει]: connect with *δρμηθήτην*, and translate: 'the twain, separated from the crowd, rushed upon him from the opposite side (*ἐναντίω*).

13. ἄφ' ἵππων [ἄφ' ἄρματος]: see on Γ 265.

14 = Γ 15.

17. ἔβαλ' αὐτόν: 'did he strike him,' *cf.* Γ 368. For the translation of the last hemistich, see on Γ 349.

18. σὺχ' ἄλιον: litotes.

19. μεταμάζιον: adj., best translated by a prep. with its case, 'between the breasts' (see on A 39).

20. ἀπόρουσε: 'sprang down from.'

21. περιβῆναι: *cf.* ἀμφιβέβηκας, A 37.

22. οὐδέ γὰρ οὐδέ: one οὐδέ strengthens the other, see on B 703.

23. ἄλλ' ἔρυστο: instead of *εἰ μὴ ἔρυστο*.

24. ὡς δὴ: 'in order, no doubt, that.' — οἱ: refers to Hephaistos, and is ethical dative; its force may be given by the words 'in his sight.'

25. ἵππους: *i.e.* the chariot of Phegeus and Idaios.

26. κατὰ γαῖαν: for the shore was lower than the battle-field.

28. παρ' ὀχεσφι [παρ' ὀχεσι]: an idea of rest is naturally associated with *κτάμενον*, 'lying dead.'

29. ὀρίνθη: 'was stirred.'

31. Ἄρες, Ἄρες: the difference of accent shows that the penultimate vowel is used with varying quantity. So the word φίλος in the first foot of the hexameter is sometimes used with long penult. *Cf.* B 381, Δ 441; *cf.* also A 14 and 21.

32. οὐκ ἂν . . . ἔασαιμεν: the interrogative potential opt. is used in much the same sense as the hortative subj. in v. 34.

33. ὀπποτέρουσι . . . ὀρέξῃ: the subjunctive is deliberative, '(to see) upon which party Zeus shall have bestowed renown.'

34. Zeus's purpose (*cf.* A 524) is to turn the tide of battle in favor of the Trojans after the gods have quit the field. Athena here assumes that such an order has been given to the gods, though this has not been stated.

36. ἡιόνετι: a word of wholly doubtful meaning. The natural signification, 'with lofty banks,' is not in harmony with the present configuration of the river and the Trojan plain. Autenrieth translates: 'with changing banks' (from frequent overflow), while La Roche abandons all connection with ἡίω, 'shore,' and would translate, 'swift-flowing,' connecting the word with with εἰμι.

39. Ὀδίων: *cf.* B 856.

40. πρῶτω (pred. adj. with *στρεφθέντι*): 'for in him as he was the first to turn.' — μεταφρένῃ: governed by ἐν, which here follows its case.

41. στήθεσφι [στήθεσιν]: Sketch of Dialect, § 9, 1.

43. Μήνονος: adj. = *Λυδίων*, see on B 864.

44. *Τάρνης*: 'Tarne' is supposed to be an older name of Sardis.
46. *ἵππων ἐπιβησόμενον*: 'about to mount his chariot,' that he might take to flight.
47. *Cf.* with last hemistich Δ 460, also vv. 310, 659 *infra*.
50. *ὀξύνει*: 'with piercing point,' deriv. adj. formed from the stem of *ὀξύς* by affixing the termination -οειν, nom. -οεις. The regular suffix is -ειν, nom. -εις, G. 129, 15, H. 470, 5.
52. *ἄγρια πάντα*: 'all kinds of game.' — *οὔρεσι*: local dat.
54. *ἐκβολαί*: abstract noun formed from *ἐκβολός*, 'skill in sending darts.' The plural may suggest that this skill was shown on various occasions. — *ἐκάαστο*: plupf. from *καίνυμαι* (*cf.* B 530, Δ 339).
56. *πρόθεν ἔθεν φεύγοντα*: 'fleeing before him.'
58. *Cf.* for the latter hemistich, Δ 504, also *infra*, v. 294.
59. *Τέκτωνος Ἀρμονίδου*: *Τέκτων*, 'Builder,' is here a proper name, and *Ἀρμονίδης* is a patronymic from *Ἀρμων*, 'Fitter.' Thus we have an indication of the descent from father to son of skill in a craft.
60. *δε*: refers to *Φέρεκλον*. — *δαίδαλα*: 'works of skill.'
61. *ἐφθάτο*: infrequent 1 aor. midd. formed from the stem *φιλ-* and referred to *φιλέω*, *cf.* v. 117.
62. *τεκτήνατο*: notice the play upon the root of *τεκτων*.
64. *οἱ τ' αὐτῷ [αὐτοῦ]*: *i.e.* Pherekles. — *θεῶν ἐκ θέσφατα*: 'decrees of (lit. proceeding from) the gods.'
66. *διὰ πρό*: 'right through,' often written as one word (*cf.* B 305).
67. *ὑπ' ὀστέον*: 'along under the bone,' *cf.* *ὑπὸ γλώσσαν*, v. 74. The bone referred to is that which forms the front side of the cavity of the pelvis. Here, as in Δ 524, the poet shows ignorance of what wounds would be immediately fatal.
69. *ἔπεφνε*: *cf.* Δ 397.
70. *Θεανώ*: the wife of Antenor and priestess of Athena, mentioned again in Z 298.
71. *πόσει φ*: an instance of the lengthening of a final vowel before an orig. initial *F* in follg. word, comparable to the freq. lengthening before a liquid.
72. *Φυλαίδης*: *i.e.* *Μέγης* (*cf.* B 628).
74. Translate: 'and the bronze, passing straight through along (between the rows of) the teeth, cut the tongue on the under side' (*δπό*).
75. *ψυχρόν*: 'cold,' said with a certain grim sarcasm in contrast to the warm flesh which it pierced. So we speak of 'cold steel.'
77. *Σκαμάνδρου*: the river Scamander was honored as a god by sacrifices of bulls and horses, and Dolopion was priest of the Scamander.
78. *δήμῳ*: local dat., 'among the people.'
80. *μεταδρομάδην ἔλασε*: 'smote him as he ran after him.' *ἐλαύνειν* is used of blows given in hand-to-hand conflict.
81. *ἀπὸ ἔξεσε χεῖρα*: 'lopped off his arm.'

83. τὸν καταλαβε δόσσε: lit. 'seized his eyes,' apposition of part and whole, as in A 150. — πορφύρεος [μέλας]: cf. v 47.

84. This is a verse which marks a transition; cf. for the meaning of πονέοντο, A 318, B 409.

85. This case of prolepsis is very similar to that in B 409.

87. ἀμ πεδίον: 'up through the plain.'

88. χεῖμαρρῳ: appositive of ποταμῷ. — γέφυρας: 'dikes,' 'causeways.'

90. ἔρκεα ἀλωάων ἐριθηλέων: 'walls of the blooming gardens.'

91. ἰλθόντα: agrees with τὸν referring to ποταμόν.

92. κατήριπτε (like ἐκέδασσε, v. 88): gnomic aor. — ἐπ' αὐτοῦ: 'under and because of it,' the prep. combines local and causal meaning. — Vergil imitates ἔργα αἰζηῶν, 'the work of sturdy farmers,' in his expression, *bount labores*, Aen. II, 306.

93. ἐπὶ Τυδείῃ: seems to equal gen. with ὑπὸ, the prose construction. Perhaps it may be regarded as an abbreviated expression for ἐπὶ χερσὶ Τυδείδου (cf. B 860).

95. Δυκάωνος υἱός: Pandaros, cf. B 826, Δ 88.

97. ἐπὶ Τυδείῃ: 'at Tydeides,' dat. with ἐπὶ of hostile intent. — τόξα: for pl., see on A 45 — τυχών: cf. τυχήσας, Δ 106.

100. ἀντικρὺ δὲ διέσχε: 'held on through,' i.e. passed through his shoulder so as to protrude behind.

101. τῷ: governed by the compound verb ἐπὶ . . . ᾗσσε: 'shouted (in triumph) over him' (cf. v. 119).

102. κέντρος ἵππων: cf. Δ 391.

104. ἀνσχήσεσθαι: fut. inf. is used naturally after φημί in sense of 'hope.'

105. Apollo is frequently called ἄναξ, cf. A 36, 390, 444.

106. Join ὥκύ with βέλος. — δάμασσαν: translate by plupf.

107, 108. Diomedes, as is generally the case with the Hom. heroes, fights on foot, but his esquire holds the chariot at hand in case of need. — Καπανήιον: notice the formation of the adj. by affixing the adj. ending -ιο to the lengthened form of the stem of Καπανεύς (Καπανη lengthened from Καπανεῖς). See on A 1.

112. Connect διδμπερες as adv. with the verb ἐξέρυσσε: 'drew through and out of (the shoulder).'

115. It is interesting to compare the prayers in the Hom. poems. This prayer (vv. 115-120) may be compared, in length and in manner, with A 37-42, 451-456. Here the aid of the goddess is implored not on account of the services the hero has rendered her, but on the ground of her affection for him, shown by her former favors.

116. παρώτρης: 'didst stand by.'

117. φίλαι: 'show thy love,' see on v. 61.

118. Notice the change of subj. from ἐλαῖν to ἐλθεῖν. Cf. for the ὑστερον πρότερον, A 251.

122. *γυῖα*: 'joints,' 'limbs,' the regular Hom. word for members of the body corresponding to the prose word *μέλος* (pl. *μέλη*).

124. *θαρσάν*: ptc. is nom. because the inf. is used as imv. (see on A 21).

126. *συνέσπαστος*: cf. in formation with *ἐγχεσπαστοί*, B 131.

127. *ἀχλὺν*: the mist did not hide Diomedes from view, though it prevented him from distinguishing gods and men on the battle-field. Cf. with *ἀχλὺν ἔλον*, Vergil's *nubem eripiam*, Aen. II, 604-606

130. *ἀντιπρό* [*ἐναντίον*]: 'face to face.' The final *υ* of this word is everywhere long except here and in v. 819.

132. *οὐτάμεν* [*οὐτᾶν*].

133. *ἀπέβη*: v. 418 shows her on Mt. Olympus, whither, however, she did not go directly, as v. 290 shows.

134. 'But Tydeides went and entered once again among those who fought in the fore-front of combat.'

136. An anacoluthon begins here which leaves *μεμαῖς* standing alone, yet the sense is simple (cf. B 353, Z 511).

138. *χραίσθη*: 'has grazed,' i.e. slightly wounded.

139. *ἄρσεν*: gnomic aor., 'he rouses the lion's strength and then he does not come to the rescue (of the sheep).'

140. *τὰ δ' ἄρημα φοβεῖται*: 'and they, forsaken, flee.'

141. *αἱ μὲν*: refers again to the sheep, but is fem., though the ntr. (*τά*) was used in the previous verse. — *ἀγχιωστῖναι ἐπ' ἀλλήλοισι κέχυνται*: 'are tumbled (lit. 'poured') thickly upon each other (in death).'

142. *βαθέης* [*βαθείας*]: see Sketch of Dialect, § 13, 3.

146. *κληῖδα*: in partitive apposition with *τὸν δ' ἔτερον*.

147. *ἐργαθε(ν)* (from *ἐργω*, *εἶργω*): 'shut off,' hence 'cut off.' The form is an intensive ipf.; it has the syllabic augment, and *θ* is added to the stem by an intermediate vowel *α*. G. 119, 11, H. 411 D.

150. *τοῖς οὐκ ἐρχομένοις, κτλ.*: 'not for them as they went to the fray did the old man interpret dreams,' i.e. he was wise for all others, only not for his own sons. Another translation is: 'for them no more to return,' etc.

153. *τηλυγέτω*: 'of tender years,' is the most probable signif. of this word, as to the derivation of which there is great uncertainty.

154. *ἐπὶ κτεάτεσσιν*: 'in charge of his possessions.'

157. *ζῶντες νοστήσαντες*: 'having returned alive.'

159. *λάβε*: 'took captive'; quite different in meaning from *ἔλε* (v. 144), 'slew.'

160. *εἷν ἐνὶ δόφρῳ ὄντας*: i.e. one as combatant, the other as chariot-
eer.

161. Join *ἐν . . . θαρῶν, ἐξ . . . ἀξῇ* (*ἄγνυμι*).

162. *πόρτιος ἡὲ βοός*: 'of heifer or cow,' i.e. of young or old.

164. *βῆσε κακῶς ἀκόντας*: 'roughly made dismount, though reluctant.'

166. ἀλαπάζοντα : 'destroying,' *cf.* B 367.
 168, 169 = Δ 88, 89.
 170. ἀντίον ἡΐδα : governs two accusatives, like *προσηύδα* or *προσέειπε*.
 172. κλέος : here means 'fame' won by skill with the bow.
 173. Δυκίη : Pandaros came from Lykia in the Troad (*cf.* v. 105).
 174. ἔφες : *cf.* A 51.
 175. ὅστις ἔδει : 'whoever it is who prevails here' (*cf.* Γ 167, 192).
 176. πολλῶν τε καὶ ἐσθλῶν : see on B 213. — γούνατ' ἔλυσεν : frequent synonym for slaughter of an opponent; see also on Δ 314.
 178. ἱρῶν μνηστῆας : 'wroth because of (some defect in) sacrifices' (see on A 65). The clause introduced by δέ contains a reason for thinking that it may be a god who is fighting under the guise of Diomedes.
 181. ἔισκω : see on Γ 197.
 182. ἀσπίδι : 'by his shield,' for the shields of Homeric warriors bore on their field various devices, the prototypes of modern coats-of-arms. — αὐλώπιδι τρυφαλείῃ : the first of these words is probably connected with αὐλός, 'tube,' and means 'perforated' to receive the horsehair plume. τρυφαλείῃ seems to be derived from τρύω 'to pierce,' and to have had a similar meaning with αὐλώπις, except that it is a substantive, while αὐλώπις is adjective. Translate the two words : 'by his plumed helmet.'
 184. υἱός : translate as predicate : 'if this man whom I mean is the son,' etc.
 185. τάδε : cognate acc. (*cf.* Γ 399).
 187. τούτου : gen. of separation, for ἔτραπεν ἄλλη differs little from ἀπέτραπεν.
 189. θώρηκος γυαλίου : *cf.* v. 99.
 190. ἐφάμην : midd. used in same sense as the act. (*cf.* B 37).
 191. νῦ : 'doubtless' (*cf.* Γ 164).
 192. ἵπποι καὶ ἄρματα : we reverse the order and say 'chariots and horses.'
 194. πρωτοπαγεῖς : lit. 'put together for the first time,' *i.e.* 'yet unused.' — νεοτευχῆς : 'newly made.'
 195. πέπτανται (πετάννυμι) : 'are spread out (over them).'
 196. *cf.* B 776. — ὀλῦρας : from nom. sing. ὀλῦρᾶ, 'spelt,' the name of a species of grain not unlike barley.
 198. ἐρχομένη : 'as I went' to the war (*cf.* v. 150).
 200. *cf.* B 345. Lykaon came from Zelea, a city in the Troad lying at the foot of Mt. Ida (B 824-827). Hence his subjects are Τρῶες.
 202. φαιδόμενος, κτλ. : 'as I wished to spare my horses, lest I should see them (μοι ethical dat. G. 184, 3, N. 6, H. 199) want fodder.'
 203. εἰλομένων : 'if the men were crowded together,' as would be the case in a siege.
 205. ἑμῶν : pl. where the sing. would be regular in prose (*cf.* A 36).

208. ἀτρεκέις : 'certainly.' — ἤγαυρα δὲ μᾶλλον : 'but I (only) roused them the more.'

209. κακῇ αἰσῇ : lit. 'with an evil fate,' i.e. 'to my own hurt' (see on A 418).

211. φέρον χάριν : compare with χαριζόμενος and with ἦρα φέρειν (cf. A 572, 578).

212. νοστήσω : fut. indic. as is shown by ἐσόμεμαι.

215. ἐν πυρί : dat. of rest after a verb implying motion (cf. B 340).

216. ἀνιμάλια : in pred. apposition with pron. referring to τόξα, the subj. of ἐπηδεῖ.

218. πέρος οὐκ ἔσται ἄλλως : 'the past will not be changed,' i.e. will not be mended.

222. πεδίω : local gen., cf. Γ 14, but see also on v. 6.

223. ἐνθα καὶ ἐνθα : 'forwards and backwards,' in the two directions indicated by διακείμεν ἡδὲ φέβεσθαι [φεύγειν].

224. τὰ καὶ νῦν πόλινδε σαώσεται : 'they shall also bring us safely into the city,' an additional reason for taking the horses.

225. ἐπὶ . . . ὀρέξῃ : in the sense of the simple verb ὀρέξῃ. Cf. v. 33.

228. τόνδε : Διομήδεα. — δέξο : pf. imv. midd. 'take upon thyself,' 'sustain the assault of.'

232. οἴσεται : 'will bear;' for the chariot was drawn by a yoke, and a considerable weight rested upon the necks of the horses.

233. μὴ ματήσεται [ματήσητον] : 'that they may not linger,' may be regarded as a final clause dependent upon ἔχε (v. 230).

235. νῦν : obj. of κτείνῃ. — ἐπαίξας : used without obj. (cf. B 146, Γ 369).

240. ἐμμεμαῶτ'(ε) : 'furiously.'

244. ἐπὶ σοί : 'against thee,' dat. with prep. where the simple dat. with μάχεσθαι might have been used. For accent of σοί, G. 28, N. 1, H. 232.

245. ὁ μὲν : sc. ἐστὶ.

248. υἱός : the pred. nom. follows as naturally after ἐκγεγάμεν as after εἶναι in the preceding verse.

249. μοι : ethical dat. 'I beseech you.'

252. μὴ τι φόβονδ' ἀγόρευε : 'do not counsel me at all to flight.' — σὲ πεισμέν : for midd. voice of verb in similar phrase, cf. A 289, 427. Here σὲ is subj. of πεισμέν [πείσειν].

253. ἀλυσκάζοντι μάχεσθαι : lit. 'to fight while fleeing;' μαχομένην ἀλυσκάζειν, 'to flee while fighting,' might seem more natural.

255. καὶ αὐτως : 'even as I am.'

256. ἀντίον εἰμι : ἀντίος εἰμι would be more usual (cf. A 535, Z 54).

257. τοῦτω : 'both of these,' dual, though the pl. has just been used of the same persons in v. 256.

261. σὺ δέ : 'then do thou,' δέ in apodosis.

262. ἐρυκακείν : 2 aor. infin. with peculiar redupl. at end of stem (see

Sketch of Dialect, § 15, 2). — **ἐξ ἄντυγος**: the **ἄντυξ** was the rail which ran around the upper edge of the body of the chariot, serving as a support for the driver, and as a place of attachment for the reins. See Hom. Dict. cut No. 10.

263. **ἐπαῖξαι**: followed by the gen. as a verb of aiming.

265. **τῆς γενέης**: pred. gen. after **εἰσί** understood. — **ῆς**: part. gen. in the same way we should say in English 'of which' or 'from which Zeus gave' (*cf.* **τῆς γενέης**, v. 268). The myth was that Zeus, in the form of an eagle, carried off Ganymede from his father Tros, king of Troy, to whom he afterwards gave these immortal horses as a compensation.

267. **ὅπ' ἦω τε ἡλιὸν τε**: *i.e.* 'under the light of day' (see on A 88).

269. **θηλέας** [**θηλείας**]: adj. is used as if of only two terminations. See Sketch of Dialect, § 13, 2, and *cf.* B 767.

270. **γενέθλη**: added as pred. nom. though not necessary for complete sense. It repeats the idea contained in **ἐγένοντο**.

271. **αὐτὸς ἔχων ἀτίλλα**: 'he kept for his own use and fed.'

272. **μήστωρε φόβοιο**: *cf.* Δ 328.

273. **ἀροίμεθα**: 2 aor. opt. from **ἄρνημαι** (see on A 159).

275. **τὰ δέ**: Diomedes and Sthenelos.

276. **τόν**: Diomedes.

280 = Γ 355.

281. *cf.* the first part of the verse with Γ 356; the latter part, with Δ 138.

283 = 101.

284. **κενώνα**: 'belly,' literally that part of the body which is destitute of (**κενός**) encompassing bones like those which form the frame-work of the chest; for case, see on Δ 519.

286. **οὐ ταρβήσας**: 'undaunted.'

289. **αἵματος ἄσαι** "Ἄρηα: the ferocity of Ares is indicated by the strongest possible expression. The gen. **αἵματος** is one of very freq. occurrence in Homer (*cf.* B 415, Z 331). A dat. of means might be substituted for the gen., but would not give precisely the same sense. The gen. is a gen. of material, and has associated with it a partitive idea (see on v. 6).

291. **ρίνα**: poetical acc. designating the goal reached; in prose a preposition would be required (*cf.* A 322). — **ἐπέρησε** (**περῶ**): *sc.* τὸ βέλος, 'the arrow forced its way through.'

292. **τοῦ δ' ἀπὸ γλῶσσαν πρυμνὴν τάμε**: 'cut off his tongue at its root.' The spear entering near the eye, and passing out below the chin, must have described such a curve as to descend almost perpendicularly. Various explanations suggest themselves: the goddess directed its course; Diomedes stood on higher ground.

294 = v. 58.

295. **παρέτρεσαν**: 'started to one side,' 'shied.'

296. **αὐθι** [**αὐτόθι**]: 'on the spot.'

297. ἀπόρουσι: *sc. ὀχέων.*

298. οἱ: *i.e.* 'in spite of him,' dat. of disadvantage. The pronoun refers to the subject of the principal verb.

299. ἀμφὶ δ' ἄρ' αὐτῷ βαίνει: 'and then he was walking about him' (Pandarus's body).—ἀλκί: heteroclite dat.; the nom. sing. in use is ἀλκή.

300. οἱ: join with ἔσχε. If it depended upon πρόσθε it would be in gen. Translate: 'held for his protection (οἱ) before (him).'

301. τοῦ: *i.e. τοῦ νεκροῦ.*

303. μέγα ἔργον: 'a mighty mass.'—φέρουεν: potential optative, though without ἄν (see on A 137).

304. μιν: may stand for all genders, *cf.* A 237.—ῥέα [ῥαδίως] πάλ-
λα: 'was swinging (preparatory to the cast) easily.'

305. Διναίω: see on Γ 356 for construction.

307. οἱ: dat. of disadvantage; translate the verse literally: 'shattered for him the hip-pan, and broke besides the two tendons (which held the thigh-bone in place).'

308. ὦσε δ' ἀπὸ: see on Δ 505.

309. ἔστη: 'remained erect.'

310. γαίης: gen. of place; translate: 'sustained himself (lit. propped himself up) upon the ground.' The dat. γαίῃ is the ordinary construction with ἐρείδω.—νύξ: 'night' of unconsciousness (not, as usually, of death).

311. κεν ἀπόλοιτο: more regular would be ἀπώλετο ἄν, as the conclusion is contrary to fact.

312 = Γ 374.

313. ὑπ' Ἀγχίση: 'by Anchises' (*cf.* B 714).

315. ἐκάλυψεν: followed by dat. of the person οἱ and an acc. of the thing πτόγμα.

316. ἔρκος βελέων: *cf.* ἔρκος πολέμοιο, A 284 and ἔρκος ἀκόντων, Δ 137.

318. ὑπεξέφερεν: 'was trying to carry forth,' conative ipf.

320. τῶων: the article here and in v. 332 is placed after its noun. It is, of course, a demonstrative pronoun.

321-323. *cf.* 262-264.

326. ὀμηλικίης: see on Γ 175.—οἱ φρεσὶν ἄρτια ᾔδῃ: 'knew in his heart things suited (agreeable) to him,' 'was like-minded with him.'

328. ὦν ἵππων: 'his own chariot.'

329. μέθετε: takes two accusatives, 'guided his solid-hoofed horses after Tydeides.'

331. ὁ τ': *quod*, see on A 244.—ἀναλκίς: 'without power of self-defence (ἀλκή).'

332. ἀνδρῶν: limits πόλεμον, *cf.* μάχην ἀνδρῶν, Γ 241.

334. πολλὸν καθ' ὅμιλον: 'through the numerous host.'

336. ἄκρην χεῖρα: 'the hand at the end;' more exactly defined, v. 339.

337. ἀβληχρήν: epithet of χεῖρα, 'a feeble part,' 'a feeble thing.' — χροός: the gen. instead of the acc. indicates that the spear entered only a certain distance into the flesh.

339. πρυμνὸν ὑπὲρ θένανος: 'above the base of the palm' (of the hand), i.e. near the wrist (*cf.* v. 458).

340. ῥέει: 'flows,' 'courses.'

341. οὐ γὰρ σῖτον ἔδουσ': this verse gives the reason why ἰχώρ differs from the blood of mortals.

342. καλέονται: nearly equal to εἰσί, see on B 260.

344. μετὰ χερσίν = ἐν χερσίν.

346 = 317.

347. *Cf.* v. 101.

348. αἶκε πολέμου: *cf.* Δ 509, Γ 406.

351. καὶ εἴ χ' ἑτέρωθι πύθῃαι: 'even if you hear of it from another' (lit. on the other side).

353. τήν: obj. of ἔξαγε.

354. μεταίνετο: refers to the change from loss of flush or bloom, rather than from blood-stain.

355. ἐπ' ἀριστερά (ntr. pl.) μάχης: 'on the left (west side) of the battle-field.' Ares was sitting (v. 36) on the banks of the Scamander.

356. ἤφι ἐκέκλιτο: lit. 'rested in mist,' i.e. were shrouded in mist.' It is by zeugma that ἔγχος and ἴπποι are connected as subjects of ἐκέκλιτο, *cf.* Γ 327.

357. κασιγνήτοις: join with ἵππους.

359. κόμισαι: 'take under thy protection,' *cf.* A 594. — τε . . . δέ: cum . . . tum. The second clause is specially emphasized.

361. ὁ μὲ: cognate and object accusatives after οὐτασεν.

364. ἀκαχημένη: varied *metri gratia* for ἀκαχημένη.

365. πὰρ δέ οἱ: see on Γ 262.

366. μάστιξεν θιάαν: 'lashed them to drive them forward.' ἔλδαν is inf. of mixed purpose and result. G. 265 and N., H. 765.

369. παρὰ . . . βάλεν: *sc.* αὐτοῖς.

370. ἐν γούνασι: 'in the lap.' — Διώνη: fem. substantive formed from the stem Δι- of Ζεύς. Dione seems at first to have had the same attributes, perhaps to have been identical, with Hera. *Cf.* the Lat. name *Juno* (= Jov-ino) from the stem of *Jupiter* (Jov-is).

371. θυγατέρα ἦν: for another example of the poss. pron. following its noun with power to lengthen preceding vowel, *cf.* v. 71.

373. Οὐρανίων: 'of the celestial beings;' it does not occur to Dione as possible that a mortal should have inflicted the wound.

374. ἐν-ωπή: 'openly,' lit. 'in (every one's) sight' (*cf.* ἐν ὀφθαλμοῖσι, A 587).

375. φιλομμεδής: habitual epithet, not specially appropriate to Aphrodite in her present condition.

376. *οἷα*: the accent is irregular for a contracted ipf.; hence probably to be considered a 2 aor.

379. Translate: 'for 'tis no longer a dire combat of Trojans and Achaians.'

382. *κηδομένη* *πρ*: ptc. conforms to the natural, not the grammatical gender of *τέκνον*, cf. A 586.

384. *ἐξ ἀνδρῶν*: 'in consequence of men.' To comfort Aphrodite, Dione adduces various examples of the suffering and humiliation which various deities had endured at the hands of mortals. Ares, Hera, Hades have thus suffered.

385. Otos and Ephialtes, indignant at Ares for the murder of Aloeus, their reputed father (they were really sons of Poseidon), confined the war-god in a great jar (perhaps to be conceived as of earthen-ware bound with hoops of bronze, *χαλκῆν ἐν κεράμῳ*) and kept him prisoner for thirteen months. The story is supposed to symbolize the conflict between war and agriculture. The god of war was held captive for more than a year, the time necessary for a cycle of the earth's crops to reach perfection.

389. The mother of the giants, we learn from the *Odyssey* (λ 305), was Iphimedeia.

392. The hostility of Hera to Herakles was the occasion of the bondage of the hero to Eurystheus and of all his labors.

394. *καί*: should not be joined to *μιν*, which in that case would have the accent as emphatic, but rather to the rest of the sentence, *ἀνήκεστον λάβεν ἄλγος*.

395. *ἐν τοῖσι*: i.e. among the other gods who suffered.

396. *αὐτὸς* [*ὁ αὐτός*]: 'that very one,' i.e. Heracles. Does *ὁ αὐτός* mean 'the same,' in Homer?

397. *ἐν Πύλῳ*: *Πύλῳ* is probably equal to *πύλη* (sc. 'Αἴδαο), and the meaning is 'in the gate of Hades,' i.e. 'in the lower world.' — *βαλὼν* is to be joined with *ἐν νεκρῶσσι*: 'casting him among the dead,' i.e. 'leaving him for dead on the field.'

401. *ὀδυνήφατα*: lit. 'pain-killing.' The stem *φα-* appears in pf. *πέφαμαι* and fut. *πεφήσομαι*. In the present we find the stem *φεν-*.

402. *ἐτέτυκτο*: scarcely differs from *ἐγένετο* or *ἦν*, cf. v. 78, cf. also Δ 84, B 320.

403. *σχέτιλος, ὀβριμοεργός*: nom. in exclam. (cf. A 231). Both adjs. refer to Herakles. — *ὅς οὐκ ὀθεῖ' αἰσυλὰ ῥέων*: 'who makes nothing of doing high-handed acts' (cf. A 181).

405. *ἐπὶ*: join with *ἀνῆκε*. Were *σοί* governed directly by it, it would be accented *ἐπι* by anastrophe.

407. *μᾶλ' οὐ δηναῖος*: 'by no means long-lived,' litotes.

408. Cf. for the sentiment, Z 130 and 140.

411. *φραζέσθω*: 'let him take heed.'

412. Aigialeia, the daughter of Adrastos and the wife of Diomedes, was the younger sister of Diomedes's mother, Deipyle.

413. οἰκῆας [οἰκέτας]: 'house servants' (cf. Z 366). — γόδωσα ἐγέλη: 'wake by her laments.' So Penelope, in the Odyssey, laments the absent Odysseus.

416. ἀμφοτέρῃσι: 'with both hands.' — ἰχῶ: a heteroclite accusative instead of ἰχῶρα.

418. Ἀθηναίη τε καὶ Ἥρη: Athene left the battle-field after giving directions to Diomedes at v. 133.

419. ἐρέειζον: Zeus had taunted these two goddesses (Δ 7) with the energy of Aphrodite; these taunts they now return upon Aphrodite.

422. ἀνείσω σπένθαι: 'while inciting to follow.' — ἐφάλησι: 'has been smitten with.'

424. Ἀχαιῶδων ἐπέπλων: merely a repetition of Ἀχαιῶδων (v. 422), and really adds nothing to τῶν, which would be amply sufficient alone.

429. Translate: 'but do you rather practise (lit. pursue) the loving work of marriage.'

431 = 274.

432. ἐπόρουσι: 'charged upon' (cf. Γ 379, Δ 472).

433. Translate: 'although knowing that Apollo himself held (protecting) hands over him (οἱ).'

434. ἱετο: 'was desiring,' 'was striving.' Though respecting the letter of Athena's command not to engage with gods in combat, yet he might at any moment provoke Apollo to personal conflict.

437. ἐστυφάλε: 'dashed back' (cf. A 581).

440. φράζω: as in v. 411. — ἴσ(α) φρονέειν: cf. ἴσον φάσθαι, A 187.

441. οὐ . . . ὁμοῖον: 'a far different thing' (see on A 278).

442. χαμὰ ἐρχομένων: the description of men is not without a tone of contempt in contrast with 'immortal gods.'

443. τυτθόν: Diomedes shows his intrepidity by retiring only a little.

445. ἀπάτερθεν: 'apart from,' cf. B 587.

446. Περγάμφειν: not Athena alone, but also Apollo, had a temple in the citadel (cf. Δ 508).

447. τόν = Διείαν. — Δητώ τε καὶ Ἄρτεμις: the mother and sister of Apollo are naturally found in his temple.

448. κύνεινον: 'were making illustrious,' i.e. were heightening his beauty and strength.

452. Translate: 'were hewing to pieces the ox-hide shields about each other's breasts.'

453. ἀσπίδας εὐκύκλους λαισήϊα τε πτερόεντα: this verse is explanatory of βοείας. λαισήϊα (λάσιος, 'shaggy') is applied to a small shield covered with hairy ox-hide. πτερόεντα, 'fluttering,' is thought by Autenrieth to refer to a kind of apron hanging from the shield (see Hom. Dict. cut No. 79). Others take πτερόεντα in the sense of 'light,' lit. 'light as a feather.'

454. Apollo is so closely pressed by Diomedes that he recalls Ares to the battle-field, whence he had been withdrawn by Athena, vv. 29-35.

455 = 31.

456. οὐκ ἂν δὴ ἐρύσαιο : for use of mood, see on Γ 52.

458. σχεδόν : 'in hand to hand conflict.' — χεῖρ [χεῖρα] : cf. A 316.

461. Τρῳάς ; acc. pl. fem. of adj. — οἶλος [όλοός] : cf. B 6.

462. Ἀκάμαντι : this hero, the bravest of the Thracians, is slain by Ajax, Z 7. Ares conforms to the usual practice of the gods in assuming the form of Akamas ; when they enter the battle-field, they usually take on the appearance of some mortal or are veiled in mist.

465. Ἀχαιοῖς : dat. of agent to be joined with κτείνεσθαι (cf. Γ 301) ; see on A 410 for another example of κτείνω used in pass. sense. In prose the pass. of (ἀπο)κτείνω is regularly (ἀπο)θνήσκω.

467. κείται : 'lies prostrate.'

469. σαώσομεν : I aor. subj.

471. μάλα : 'sharply.'

473. φῆς [έφη] : cf. B 37. In ἐξέμεν and ἔχεσκες (v. 472) there may be a play upon the signification of the name Hector, lit. 'Keeper' (cf. Z 403).

475. τῶν : i.e. γαμβρῶν κασιγνήτων τε.

477. ἔνεμεν [ένεσμεν] : i.e. ἐν τῇ πόλει ἐσμέν.

479. τηλοῦ : sc. ἐστί, and for adv. instead of adj. in predicate, see on A 416.

481. κάδ : i.e. κατέλιπον. — ὅς κ' ἐπιδευής : sc. ᾗ (cf. A 547).

483. ἀνδρὶ : 'with my man,' i.e. in single combat. — ἀτάρ : 'and yet.'

484. With φέροιεν and ἄγοιεν a dat. of disadvantage may be supplied : 'as the Achaeans could carry and drive away from you.' The distinction between φέρειν and ἄγειν, that the former applies to things without, the latter to things with, life, scarcely needs to be mentioned.

485. ἕστηκας : 'art standing idly here.' — οὐδ' : 'not even.'

486. ὄρεσσι : for ὄρεσσι [γυναιξί].

487. μὴ . . . γένησθε : 'see to it that ye do not become' (cf. A 26, B 195. — ἄλόντε : the dual number is explained by the pointed reference to Hector and the ἄλλοι λαοί of v. 486 : 'both of you caught.'

490. τάδε πάντα : the things outlined in vv. 487-489 (cf. B 62).

491. λισσομένης : the ἐπίκουροι were held by a slender tie, so that their chiefs must be treated with great deference.

492. ἐχέμεν : 'persist,' i.e. not to abandon the siege. — ἐνιπὴν : 'fault-finding.'

494. ἄλτο : sc. ἔκτωρ (see on Γ 29).

495. δοῦρα : sometimes we find δοῦρε, as the chief carried two spears (cf. Γ 18).

497. ἀελλίχθησαν : 'were rallied.'

499. *ιερὰς*: 'sacred' to Demeter.
500. *ξανθή*: 'yellow-haired,' appropriate epithet of Demeter on account of the golden color of most varieties of grain when ripe for harvest.
501. Translate: 'separates, in the rush of the winds, the grain and the chaff.'
502. *αἱ δ' ὑπολευκαίνονται ἀχυρμαί*: the point of the comparison lies in these words, viz. the *whiteness* of the heaps of chaff and of the dust-covered warriors.
503. *δι' αὐτῶν*: 'throughout their ranks.'
504. *πολύχαλκον*: the vault of the heavens is thought of as constructed of bronze. — *ἐπέπληγον*: redupl. 2 aor. from *πλήσσω* governing *δν* (v. 503) as cognate accusative.
505. *ἐπιμισγομένων*: should probably be joined with *ἱππων* in v. 504: 'as they (the horses of the Trojans) mingled themselves again with them (the Achaeans) in battle.' — *ὑπὸ δ' ἔστρεφον*: this clause contains the reason for *ἐπιμισγομένων*.
506. *οἱ δὲ μένος χειρῶν ἰθὺς φέρον*: 'and they (the Trojan combatants who rode in the chariots) were bringing to bear the might of their hands straight against them.'
507. *μάχη*: dat. after *ἀμφεκάλυψε*: 'spread night around the combat.' — *Τρώεσσι ἀρήγων*: 'aiding the Trojans,' by isolating the combat.
508. *τοῦ, κτλ.*: article used demonstratively, translate: 'of him, Apollo with the golden sword.'
512. *πίνος*: 'rich.'
514. *μεθίστατο*: 'was taking his place among' (see on A 6).
517. *οὐ γὰρ ἔα πόνος ἄλλος*: 'for other (and greater) toil did not permit it.'
518. Cf. for last hemistich, Δ 440.
519. *τοὺς δ' . . . Δαναούς*, 'but these, namely the Danaoi.'
520. *καὶ αὐτοί*: *i.e.* 'without urging.'
523. *νηπιότης*: 'in a time of calm.' — *ἔστησεν*: is gnomic aor. as is indicated by the subj. *εἴδῃσι* in dependent temporal clause in the next verse.
524. *ἀτρέμας*: join with *ἔστησεν*, 'fixes immovably.'
525. *σκιόεντα*: cf. A 157.
526. *ποιήσιν λιγυρῇσι διασκιδῶσιν ἄντες*: 'scatter with their shrill blasts as they blow.'
527. *μένον οὐδ' ἐφίβοντο*: cf. *ἡμβροτες οὐδ' ἔτυχες*, v. 287.
528. Cf. Γ 449. — *πολλά*: cf. A 35.
530. *ἀλλήλους αἰδεῖσθε*: lit. 'have a sense of shame before one another,' *i.e.* 'demean yourselves bravely in each other's sight.' — *κατὰ κρατερὰς ὑσμίνας*: cf. B 345.
531. *πέφανται*: pf. = pres. It is a common observation that death often overtakes the coward and seems to spare the brave.

534. *Αἰνέω*: the contraction of *αι* to *ει* in masc. substantives of 1 decl. takes place after a vowel (see on Δ 47, 165).

538. *ἔρυτο*: 'held back,' syncopated ipf. for *ἐρύετο*. — *ἔσματο*: for meaning, see on Γ 61. Cf. the nearly identical hemistich Δ 138.

539. *νεαίρη*: *-αιρα* is fem. termination (cf. *ιο-χέαιρα*, v. 53), and the adj. has superlative force. Construe with *γαστήρι*: 'in the lower part of the belly.' — *Ἰλασσε*: sc. as subject, Agamemnon.

540 = 42.

542. *Διοκλῆος*: Diokles was son of Orsilochos, the son of the river-god Alpheios.

543. *Φήρη*: In the Odyssey, γ 488, the name of the place is given as plural, Pherai being the town half way between Pylos and Sparta where Telemachos, on his way to the court of Menelaos, halted for the night.

544. *ἄφνειος βίोटου*: cf. Lat. *dives opum*.

545. *εὐρὺ ῥέει*: 'flows broadly,' i.e. with broad bed.

546. *ἀνδρεσσι*: cf. the datives in v. 511 and Δ 7.

548. *διδυμάωνε* [*διδύμω*].

549. *μάχης εὖ εἰδότε πάσης*: cf. B 823, E 11.

553. *ἀρτυμένω . . . τιμῇν*: cf. A 159.

554. *οἶω τώ γε*: La Roche explains as by enallage for *τῷ γε οἶω*, and sees in *τῷ γε*, which simply anticipates *τῷ* in v. 559, a similar pleonasm to that in B 459 and 474. Translate: 'just as a pair of lion-cubs,' etc.

555. *τάρφειν*: 'in a jungle.'

558. *ἀνδρῶν ἐν παλάμῃσι*: 'under the hands of men.'

562 = Δ 495.

564. *τὰ φρονέων*: 'with this intent,' prepares the way for the final clause *ἵνα . . . θαμείη*.

566. *ποιμένι λαόν*: 'for (in behalf of) the shepherd of the peoples.'

567. *μή τι πάθοι*: euphemism for *μή ἀποθάνοι*. — *ἀποσφῆλαι*: 1 aor. opt. from *ἀποσφάλλω*, lit. 'should cause to fail of result of their toil.' The subj. is Menelaos, though what is meant is Menelaos's death. The expression illustrates the partiality of the Greeks for the personal construction.

573. *νεκρούς*: i.e. Krethon and Orsilochos. — *μετὰ λαόν*: 'toward the host.'

574. *τὰ δειλῷ*: 'the two slain heroes.' *δειλῷ* may be regarded as a euphemism for *ἀποθανόντε*.

579. *νύξε*: 'pierced,' follows as the sequence of *τυχῆσας κατὰ κληῖδα*: 'having smitten upon the collar-bone.'

582. *ἀγκῶνα μέσον*: acc. of the part in apposition with *μιν*, which may be supplied as obj. of *βάλει*.

583. *λεὺκ' ἐλέφαντι*: 'white with ivory,' i.e. the reins of leather were adorned with plates of ivory (see on Δ 142).

584. *κόρσην*: cf. Δ 502, and for acc. cf. *ἀγκῶνα*, v. 582.

587. ἀμάθοιο: distinguish ἀμαθος, 'sand of the plain,' and ψάμαθος, 'sand of the shore.'

588. The dying hero had plunged head foremost into the deep sand, and remained upright in this strange position until, in consequence of Antilochos urging the horses forward, 'they dashed against him and cast him down in the dust.'

592. ποτνία: 'august.'

593. ἔχουσα κυδοιμὸν ἀναιδέα δηϊότητος: 'having with her the ruthless turmoil of combat.' Enyo, that is, carries with her as an attendant κυδοιμὸν δηϊότητος. Hence κυδοιμὸν, as personified, might be written with a capital letter.

597. ἀπάλαμνος: should be translated as pred. adj. with subj. of στήρ: 'stands irresolute.' — ὡν πολλὸς πεδίοιο: 'passing over a broad plain.'

598. ἐπ': 'on the bank of.'

599. The real point of comparison is reached in the gnomic aor. ἀνέδραμε.

601. οἶον δὲ θαυμάζομεν: 'how much forsooth we wonder,' implying that the wonder is unreasonable, as Hector's courage is explained by the adversative clause (v. 603) τῷ δ' αἰεὶ πάρα εἰς γε θεῶν.

604. κείνος: best translated by the adverb 'there': 'and now there by his side is,' etc. (cf. Γ 391).

605. πρὸς Τρώας τετραμμένοι: 'with faces toward the Trojans.'

606. μεναιόμεν: cf. Γ 459 for another example of an inf. used imperatively. Observe that, as usual in such cases, an inv. precedes.

607. αὐτῶν: i.e. Ἀχαιῶν, who have been implied in φίλοι, v. 601.

609. εἰν ἐνὶ δέφρῳ ἴοντε: see on v. 160.

610 = 561.

611 = Δ 496.

612. ἐνὶ Παισῶ: Παισός is supposed to be the same place as Ἀπαισός, B 828.

613. μοῖρα: for similar reference to fate, whose decree not even Zeus can alter, cf. vv. 83, 629, Δ 517.

614. ἐπικουρήσοντα μετά: 'to come as ally to join.'

618. ἐπὶ . . . ἔχευαν: 'showered upon him.'

620. ἐσπάσατο ἔγχος: 'drew forth his spear.'

621. ἄλλα: 'besides,' lit. 'other (beautiful arms).' Ajax recovered his own spear; he was unable to despoil Amphios of the armor in which he fell.

623. ἀμφίβασιν κρατερήν: 'the stout defence.' Cf. the similar meaning of ἀμφίβηθεν in A 37.

624. ἔγχε' ἔχοντες: 'with spears in hand.'

625, 626 = Δ 534, 535.

627 = 84.

628 = B 653.

630 = Γ 15.

634. ἐνθάδ': join with πτόσσειν, 'to be skulking here.' — ὄντι . . . φωνή: the ptc. and pred. nom., as is usual in Greek, conform to the case of τοί expressed with ἀνάγκη rather than to that of the σέ, which is mentally supplied as subj. of πτόσσειν.

635. ψευδόμενοι φασί: 'falsely declare,' for the reason given in the next verse.

638. ἄλλ' οἶον, κτλ.: 'ah, what sort of a hero do they say was the mighty Herakles!' The gender of οἶον τινα is masc., the construction conforming to sense instead of to the grammatical gender of βίην Ἡρακλείην.

640. Herakles was summoned by Laomedon to free his daughter Hesione from a sea-monster: horses of the wondrous breed mentioned in v. 265 were to be his reward. Herakles performed the service, but Laomedon withheld the recompense. Thereupon the hero destroyed Ilios and slew Laomedon.

641. οἷς σὺν νηυσὶ, κτλ.: 'with only six ships and fewer companions' (than Sarpedon had brought with him).

642. χήρωσε ἀγυάς: 'made her streets desolate.'

643. κακὸς θυμός: 'thy heart is cowardly.'

645. καρτερός: refers especially to strength. A man may be καρτερός without being ἀλκιμός (ἀλκαρ ἔσσεσθαι) or ἀγαθός (cf. A 178).

646. ἐπ' ἑμοί: ἐπὶ is here used with dat. of the agent, (cf. Γ 301).

648. κείνος: 'that hero,' i.e. Herakles.

649. ἀφραδίστη: Laomedon's falsehood is called folly, because he was foolish not to foresee its consequences; for use of pl. cf. A 205. — ἀγαυοῦ Δαομέδοντος: appositive of ἀνέρος.

651. οὐδ' ἀπέβωχ': in prose we should have been likely to have οὐκ ἀποδοῦς.

652. σοί: contrasted with κείνος, v. 648. Herakles succeeded, for he was wronged; not such success shall be thine, 'for thee, I think, death and dark destruction shall be prepared from my hand.'

653. τείξεσθαι: fut. midd. with pass. signif., cf. τελέεσθαι, B 36. — δαμνέντα agrees with σέ, supplied as subj. of δώσειν.

654. δώσειν: joined by a kind of zeugma in a slightly different sense to two objects of different meaning.

656. τῶν: 'of them (both).'

658. ἀλεγινή: 'painful,' 'grievous.'

659. κατ' ὀφθαλμῶν: 'settling down upon his eyes.'

661. βεβλήκειν [ἐβεβλήκει(ν)].

662. πατήρ: Zeus, the distinction of being whose son was enjoyed by Sarpedon alone of all the heroes of the Trojan war. — ἔτι: suggests that the protection was not to avail for a long time. Sarpedon is finally slain by Hector, Π 502.

663. δῖοι: 'illustrious.'

665. τό: anticipates the inf. ἐξερέσαι. — ἐπεφράσαι: οὐδ' ἐνόησε: the coupling of two nearly synonymous expressions emphasizes an idea.

666. ὅφρ' ἐπιβαίη: 'that he might walk,' perh. with the support of companions.

667. σπενδόντων: may be taken as gen. absol., or as gen. of the whole depending on οὗ τις. — πόνον: i.e. labor bellicus.

670. τλήμονα θυμὸν ἔχων: equivalent to the common epithet of Odysseus in the Odyssey, πολύτλας.

672. προτέρω: 'farther,' i.e. entering more deeply into the lines of the Trojans (cf. Γ 400).

673. τῶν πλεόνων: 'of the larger number,' in contrast to the one, Sarpedon.

680. κορυθαίολος: usual epithet of Hector (cf. B 816, Γ 83).

681 = Δ 495.

682. οἱ προσιώντι: 'at his approach.'

686. ἔμellon: see on B 36.

689. Cf. A 511.

690. παρήϊεν: 'sprang past,' not heeding Sarpedon's prayer. — ὅφρα ᾤσαιτο: the inf. would be more natural than the final clause which is substituted for it (cf. Δ 465 and A 133). ᾤσαιτο (ᾤθew) [διώξειε].

693. φηγῷ: this word corresponds in root to Lat. *fagus*, Engl. *beech*, but is not the same tree; it designates a species of oak with edible acorn.

694. ᾤσε θύραζε: 'forced forth,' perh. 'wrenched forth,' strength being required to extract it. The meaning of the radical part of θύραζε (θύρα, 'door') is entirely lost in the adverb.

696. ἔλιπε ψυχῇ: i.e. 'he swooned.'

698. ζώγρει: 'revived.' There seem to be two presents ζωγρέω, one meaning to 'capture' (ζῶς and ἀγρέω); the other, to 'reanimate' (ζῶη and ἐγείρω). — κακῶς κεκαφνῶτα θυμόν: 'painfully panting out his life.'

700. προτρέποντο: 'were driven headlong.' — ἐπὶ νηῶν: see on ἐπὶ ῥοάων, Γ 5.

701. ἀντεφέροντο: cf. A 589.

702. ἐπίθοντο: 'learned,' from Diomedes (cf. v. 604).

703. πρῶτον and ὅστανον: pred. adjs., 'who was the first and the last whom,' etc.

704. χάλκεος: may be taken literally, 'clad-in-bronze' (cf. χαλκοχίτων), or may mean 'with sinews of brass,' 'strong.'

705. ἐπὶ δέ [ἔπειτα δέ].

706. Αἰτάλιον: join with Τρῆχον.

707. αἰολομήτην: cf. foll. passages: Γ 185, Δ 137, 186, 489.

708. Ὑλη: this place was mentioned B 500, but with ὕ. — μέγα μεμηλώς: 'caring much for.'

709. κεκλιμένος: lit. 'leaning upon,' 'adjacent.' — Κηφισίδι: this

lake, here named from the Kephisos, which flows into it, was later called Kopāis.

710. δῆμον: 'district.'

711. τοῖς: *i.e.* Ἐκτωρ τε Πριάμοιο παῖς καὶ χάλκεος Ἄρης, v. 704.

712. ὀλέκοντας: act. voice of the same verb which was used in midd.

A 10.

715. ἄλιον: pred. adj., 'vain is the promise which we gave.'

716. ἐκπύσαντ(α): acc. as in B 113, 288.

718 = Δ 418.

719. With this verse begins the Θεομαχία, or 'Battle of the Gods,' which fills the remainder of the book.

720. χρυσάμπυκας: *cf.* vv. 358, 363. — ἐπιχοιμένη ἔντυεν: 'stepped up and began to put to.'

722. ἀμφ' ὀχέεσσι: 'on both sides of the chariot,' more closely defined by ἄξιον ἀμφίς: 'at either end of the axle,' v. 723.

724. χρυσή: pred. adj. For ἵπυς and ἄφθιτος, see Δ 486, B 46.

725. προσσκηρότα: 'closely riveted to it (the felly).'

726. Translate: 'and the hubs revolving at either end (of the axle) are of silver;' or περίδρομοι may mean 'round.'

728. The chariot body (δίφρος) 'is made fast' (ἐντέταται) to the axle by straps ornamented by plates of gold and silver. — δῶαι ἄντυγες: it is doubtful whether 'two' ἄντυγες, one on the lower, the other on the upper, edge of the chariot box, are referred to, or whether δῶαι means 'two-fold,' and describes an ἄντυξ of unusual breadth and size.

729. τοῦ: governed by ἐξ, 'from it (δίφρος) there extended (πέλεν).'

730. δῆσε: *sc.* Ἡβη. — ἐν δέ, κτλ.: 'and upon it (the yoke) she laid the breast-collar.'

731. ὑπὸ δὲ ζυγὸν ἤγαγε: 'brought under the yoke,' language to be taken literally, for the yoke rested upon the withers of the horses.'

734. πατὴρς ἐπ' οὐδαι: 'on the floor of her father,' *i.e.* in Zeus's dwelling, in which Athena armed herself with the breastplate of Zeus (χιτῶνα, v. 736).

737. τεύχεσιν: may refer to Athena's usual armor.

738. θυσανόεσσιν: see on B 447.

739. ἣν περὶ πάντῃ φόβος ἐστεφάνωνται: 'which Flight encompasses round about on every side.'

740. ἐν: 'within,' *i.e.* on the expanse of the shield.

741. Γοργεῖη: the proper adj. is equivalent to a gen. Γοργοῦς, with which πελάρων is in apposition (see on B 54).

743. ἀμφίβαλον κυνὴν τετραφάλῃον: 'two-crested helmet with four-fold plate.' τετραφάλῃος (φάλαρα, 'cheek-pieces') probably describes plates of metal, of fourfold thickness, on either side of the helmet extending perhaps from the temples to the neck, and forming an additional defence against lateral blows. A different explanation is given in the Hom. Dict.

744. ἑκατὸν . . . ἀραρυίαν: 'fit for the combatants of a hundred cities,' *i.e.* of colossal size.

745. Notice the regular recurrence of short syllables (στιχος δλοδακυλος) and the tripping movement of the line. Disregarding the first syllable, we have an anapaestic movement.

746. βριθὺ μέγα στιβαρόν: the three epithets, following hard upon one another without conjunctions (asyndeton), emphasize the mighty weight of the spear.

747. κοτέσσεται [κοτήσεται].

749. μύκον: 'grated on their hinges.' — ἔχον [ἐφύλαττον].

751. νέφος: The clouds which separate the lower ἀήρ from the αἰθήρ are the gate of heaven. It seems rather a harsh expression to speak of cloud-gates as 'grating on their hinges,' v. 749.

752. Translate: 'there then straight through them they held their goaded horses.'

753, 754 = A 498, 499.

755. Cf. vv. 368, 775.

758. ὀσσάτιόν τε καὶ οἶον: *i.e.* ὅτι τόσον τε καὶ τοῖον (cf. B 120).

759. ἄχος: in apposition with v. 758 (cf. Γ 50, 51).

761. ἀνέντες: 'at having let loose.'

762. ἦ ῥά τί μοι κεχολώσεται: 'will you then really be wroth with me at all?' This question follows naturally after the assumed affirmative answer to the question in v. 757.

763. λυγρῶς πεπληγυῖα: cf. with πεπληγῶς ἀεικέσσι πληγῇσιν, B 264.

765. ἄγρει μάν [ἄγε δή].

766. πελάζειν ὀδυνῇσι: cf. for the same idea v. 397. Athena as goddess of war is a natural rival of Ares.

768. Cf. v. 366.

770. ὅσσον: acc. of extent of space, and ἡεροειδές agrees with it. Translate: 'as far into the cloudy-grey (distance) as.'

772. τόσσον: *i.e.* the horses covered at each spring a distance as great as a man's eyes can penetrate into space.

774. συμβάλλετον: notice the position of the dual verb between the two singular subjects.

776. πολύν: metrical convenience may explain the employment of the acc. masc. of the adj. instead of the regular fem. form πολλήν.

778. ἰθμάθ': acc. of specification. The two goddesses are compared to pigeons 'in their gait' because of their short and rapid steps. To the hero on the other hand is applied the expression μακρὰ βιβῶντα (cf. Γ 22).

780. ὅθι: 'to the place where' (cf. Γ 145, Δ 132, 210).

781. βῆν Διομήδεος: cf. B 387, Γ 105. — ἕστασαν: 'were standing,' for in their retreat around Diomedes the Greeks halted occasionally to fight.

782, 783. For other instances of comparison of heroes to lions and boars, see Δ 253, E 299 — οὐκ ἔλαπαδνόν: litotes.

785. Stentor is only mentioned in this one place in the Iliad, yet this mention is the origin of the familiar adjective 'stentorian.'

786. αἰδήσασκε: 'used to shout' (as often as there was occasion).

787. αἰδώς: nom. for voc. in exclamation. — κάκ' ἐλέγχεα: see on B 235. — εἶδος ἄγριοι: cf. Γ 39.

789. πυλάων Δαρδανιάων: i.e. Σκαίων πυλῶν (cf. Γ 145).

791. ἐπὶ νηυσί: a comparison with v. 700 shows this to be an exaggeration. The extremes between which the battle oscillated were the city gates (πύλαι, v. 789) and the ships νῆες).

793. Τυδεΐδῃ ἐπόρουσε: 'hurried up to Tydeides,' not, as in Γ 379, Δ 472, with hostile intent.

795. ἔλκος ἀναψύχοντα: 'cooling off his wound,' i.e. wiping away the sweat which increased the pain. — τό μιν βάλε: see on v. 361 for double acc.

796. ἔταιρε: 'distressed.'

797. τῷ: 'by this,' i.e. by the sweat.

798. ἀνίσχων: 'lifting up,' so as to get at the wounded part beneath.

800. οἱ: here reflexive and used as in prose = *sibi*.

801. τοι: ethical dat. 'I tell you,' or 'you know.'

802. καὶ ῥ' ὅτε περ: 'and so even when.' The apodosis follows in v. 806, αὐτὰρ προκαλίζετο.

803. νόσφιν Ἀχαιῶν: 'without (i.e. unaccompanied by) Achaians.' In Δ 388 the expression is μούνος ἐόν (cf. Agamemnon's account of the same scene (Δ 376-400) from which many phrases are here repeated).

804, 805. Cf. Δ 385, 386.

807. Cf. Δ 389.

808. This verse is a combination of Δ 390 and Ε 828. It is inconsistent with v. 802, and weakens the contrast plainly intended between vv. 802 and 810. Hence there is good reason for rejecting it with Aristarchus.

810. προφρονέως: join with κέλομαι.

812. ἀκήριον (ἀ priv. and κῆρ): lit. 'without heart,' 'spiritless.'

815. γιγνώσκω: in spite of her appearance in mortal form, as may be inferred from v. 835.

818. σέων ἐφετμένων: cf. vv. 127-132.

819. οὐ μ' εἶας: Diomedes replies that he is in precisely the same situation as was his father Tydeus (cf. v. 802, οὐκ εἴασκον).

820, 821 = vv. 131, 132.

823. ἀλήμεναι [ἀλῆναι]: 2 aor. pass. infin. from εἶλω (cf. v. 782).

824. μάχην ἀνά [ἀνὰ μάχην]: ἀνά and διὰ do not suffer anastrophe when they follow their object. See Sketch of Dialect, § 6.

827. τό γε: acc. of specification, lit. 'in respect to this,' 'on that account,' i.e. of the goddess's previous command in vv. 124, 130.

830. σχέδιον: 'in hand to hand encounter.' The form is acc. fem. of an adj. (cf. ἀντιβίην, Α 278).

831. **τυκτὸν κακόν**: lit. 'an evil worked out to full completion,' 'a consummate evil.' The character of Ares is without dignity or worth, in most unfavorable contrast to that of Athena.

832. **πρῆν**: the promise here attributed to Ares is not found in the Iliad. — **στεῦτ' ἀγορεύων μαχήσεσθαι**: 'was giving to understand by words (*ἀγορεύων*) that he would fight.'

836. **πάλιν ἐρύσασα**: 'having drawn him backward,' i.e. forth from the open part of the chariot in the rear. — **ἔμπαπῶς**: 'instantly.'

837. Athena enters the chariot, not as combatant (*παραβάτης*), but as charioteer.

838. **ἔμμεανία**: cf. v. 142. — **φῆγγινος**: see on v. 693.

839. **ἄγεν**: 'it bore.'

845. **Ἄϊδος κυνέην**: 'the helm of Hades.' This made the wearer invisible, like the fog-cap (*Tarn-kappe* or *Nebel-kappe*) of German mythology. Athena put on this cap that Ares might not recognize her; she would not have needed it to make herself invisible to men (cf. A 198).

849. **ἰθύς** with gen.: 'straight at,' 'straight for.'

851. **ᾤρέξατο**: 'aimed a stroke.'

854. Were we to read **ὅπερ** (with *Codex Venetus*) instead of **ὅπ' ἐκ**, the sense would be easier. As the text stands, we must translate: 'and she caught it with her hand and pushed it aside, so that it flew harmlessly under and out from (behind) the body of the chariot.'

856. **ἐπ'έρισε**: 'drove it home.'

857. **μίτρην**: acc. of the thing with **ζωννύσκετο**, 'was wont to bind about him (midd. voice) his body-band.' For note on **μίτρη**, which was worn next the skin under the **ζῶμα** and **ζωστήρ**, see on Δ 137.

858. **οὔτα**: see on v. 376 (cf. Δ 525). Notice the change of subject between **οὔτα** and **διέδαψεν** [*διέκοψεν*]. Sc. with the latter verb **δῶρυ**.

860. **ἐννεάχιλοι, δεκάχιλοι**: shortened forms for **ἐνάκισ χίλιοι, δεκάκισ χίλιοι**. The enormous numbers make a burlesque of Ares's pain.

861. **ξυνάγοντες ἔριδα**: cf. B 381.

862. **ὑπό**: adv., cf. Γ 34, Δ 421.

864, 865. Translate: 'as there forms itself (lit. comes to view) from the clouds a black fog-mass, when a gusty wind rises in consequence of the burning heat.'

866. **τοῖος**: 'such,' i.e. 'so black;' the point of the comparison is the blackness of the two appearances.

867. Join **ὁμοῦ νεφέεσσιν** with **ἰών**: 'as he went with the clouds (in which he was wrapt).'

868. Portions of this verse are found in B 17 and E 367.

870. **ἀμβροτον αἶμα**: i.e. *ἰχώρ* (cf. vv. 339, 340).

873. **τετληπότες εἰμέν** [*τέτλαμεν*]: cf. Γ 309, where **πεπρωμένον ἐστίν** = *πέπρωται*.

875. **σολ**: 'against you,' because the acts of your favorite child, Athena, bring us into opposition with you.

876. ἀήσυλα: seems to be the same word as αἰσυλα, v. 403. — μέμηται: this 2 pf. does not differ in meaning from pres. μέλει.

878. δεδμημένος: pf. with sense of pres., 'are subject to' (cf. Γ 183).

879. προτιβάλλει: 'dost punish,' lit. 'castest thyself upon.'

880. ἀνίει [ἀνίης]: as if from pres. ἀνίω instead of ἀνίημι (see Sketch of Dialect, § 24, 1).

885. ἐπήνεκαν [ἐπήνεγκαν]. — ἦ τέ κε: cf. Γ 56.

886. ἐν νεκάδεσσιν: Ares, as immortal, could not die, but he might be severely wounded and be stretched on the battle-field (αὐτοῦ) among heaps of corpses (νεκάδεσσι).

887. ζῶς [ζωός].

890, 891. Cf. A 176, 177.

892. ἀάσχετον, οὐκ ἐπεικτόν: 'uncontrollable, unyielding,' showing the opposite qualities to those suggested by v. 878.

894. τῷ: 'therefore,' because of the character ascribed to Hera in v. 892.

895. Zeus speedily relents from the feelings expressed in v. 889.

896. γένος: acc. 'by descent.' — ἐμοί: 'to me,' i.e. 'as my son.'

898. ἐνέτερος [κατώτερος] Οὐρανίωνων: 'lower than the (rebel) sons of Uranos,' i.e. than the Titans, imprisoned in Tartaros.

899, 900 = 401, 402.

902. ἐπαγόμενος: lit. 'in haste,' ὀπός being personified. Certainly personification is natural of anything so rapid and mysterious in its operation as rennet or any substitute for it. — συνέπηξεν: gnomic aorist.

903. περιτρέφεται κυκλώντι: 'thickens on every side as one stirs it.'

906. Contrast this verse with v. 869 (cf. A 405).

908. These goddesses have now done enough to clear themselves of the charge of supineness which Zeus in Z 8 follg. brings against them.

BOOK SIXTH.

Ζήτα δ' ἄρ' Ἀνδρομάχης καὶ Ἴκτορος ἔστ' ὀαριστὺς.

In Zeta, Hector prophesies ; prays for his son ; wills sacrifice.¹

Fighting continues after the gods have left the field, but with decreasing violence (1-118). Thus room is left for quieter scenes: first, the parley of Diomedes and Glaukos (119-236), as an illustration of the power of the bond of guest-friendship; then, the meeting and parting of Hector and Andromache (370-502), as an illustration of the strength and sacredness of the marriage tie. Paris's frequent appearance on the scene reminds us how he had violated both of these bonds.

1. *Τρώων καὶ Ἀχαιῶν*: join with *φύλοπις*. — *οἶώθη*: i.e. *χωρὶς θεῶν ἐγένετο*. Ares, Apollo, Athena, Hera, and Aphrodite, who had taken part in the combat in E, have now withdrawn.

2. *πεδῶιο*: for gen. see on B 785. — *ἴθυσσε*: *ἰθύνω* from *ἰθύς* [*εὐθύς*], lit. 'go straight.' Translate: (v. 2) 'and the tide of battle set in many directions over the plain, now this way, now that.'

3. *ἀλλήλων*: gen. of object aimed at (cf. Δ 100). As subject of ptc. supply a word meaning 'combatants.'

4. Join this verse with *ἴθυσσε* in v. 2. The caesura in the verse indicates that *Σιμόντος* is not dependent upon *ροάων*, but is governed by *μεσσηγύς* [μεταξύ].

6. *φῶς ἔθηκεν* [*σωτηρίαν ἐποίησεν*]: lit. 'caused a light,' i.e. 'let in a gleam of light.'

7. *ἄριστος*: in proportion to the valor and size (*ἥν τε μέγαν τε*) of Akamas was the relief which Ajax brought to his companions (*φῶς ἔθηκεν*) by slaying him. — *τέτυκτο* [*ἐγένετο*]: plupf. 3 sg. from *τεύχω*.

9-11 = Δ 459-461.

12. *ἐπέφνε*: redupl. 2 aor. from stem *φεν*, 'kill' (see on Δ 397).

14. *ἀφνειὸς βιότιοι*: cf. Vergil's *dīves opum*, Aen. I, 14.

¹ Chapman's couplet is not a translation, it will be observed, of the Greek hexameter which stands above it.

15. $\delta\delta\phi\ \epsilon\pi\iota\ [\epsilon\phi'\ \delta\delta\phi]$: 'upon the road,' so that all wayfarers must pass by his dwelling.

16. Translate: 'but not one of them all (*i.e.* the many whom he had entertained, $\tau\acute{\omega}\nu\gamma\epsilon$ referring to $\pi\acute{\alpha}\nu\tau\alpha\varsigma$) warded off from him (lit. 'for him,' see on A 566) sad destruction.' There is pathos in the thought of how little return he received, in the hour of need, for all his kindness to others.

17. $\pi\rho\acute{o}\sigma\theta\epsilon\nu$: may refer to time or to place: 'having first (prior to Axylos) faced Diomedes;' or 'having faced Diomedes in front of him (Axylos),' *i.e.* for Axylos's protection.

19. $\iota\phi\eta\nu\iota\omicron\chi\omicron\varsigma$: see Hom. Dict. — $\gamma\alpha\iota\alpha\nu\ \delta\iota\psi\tau\eta\nu$: 'they went below the earth.'

21. $\beta\eta\ \delta\epsilon\ \mu\epsilon\tau'$: 'and went after,' *i.e.* to overtake (see on A 222).

22. $\nu\eta\iota\varsigma$: 'Naiad,' derived from $\nu\acute{\alpha}\omega$, 'flow.' — $\alpha\beta\alpha\rho\beta\alpha\rho\acute{\epsilon}\tau\eta$: perh. a compound of α priv. and $\beta\acute{o}\rho\beta\omicron\rho\omicron\varsigma$, 'mud.' Thus the meaning would be 'Clear-water.'

24. $\sigma\kappa\acute{o}\tau\iota\omicron\nu\ \delta\acute{\epsilon}\ \epsilon\ \gamma\acute{\alpha}\iota\nu\alpha\tau\omicron\ \mu\acute{\eta}\tau\eta\rho$: 'and his mother bare him in secret.'

25. $\pi\omicron\upsilon\mu\alpha\acute{\iota}\nu\omega\nu$: in the same way as Paris kept his father's flocks on Mt. Ida. — $\phi\iota\lambda\acute{o}\tau\eta\tau\iota\ \kappa\alpha\iota\ \epsilon\upsilon\nu\acute{\eta}$: cf. Γ 445.

27. $\iota\pi\lambda\upsilon\sigma\iota$: 'relaxed underneath;' the preposition is used with special reference to $\gamma\upsilon\iota\alpha$, which here equals $\gamma\acute{o}\nu\alpha\tau\alpha$ (see on Γ 34).

32. $\epsilon\eta\eta\acute{\rho}\alpha\tau\omicron$: 1 aor. midd. from $\epsilon\eta\alpha\iota\rho\omega$.

34. $\epsilon\upsilon\rho\rho\acute{\epsilon}\iota\tau\alpha\omicron$: the doubling of the β in this word is the indication of a lost consonant. The orig. form of the root of $\beta\acute{\epsilon}\omega$ was $\sigma\rho\upsilon$.

37. $\beta\omicron\eta\nu\ \acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma$: see on B 408.

38. $\acute{\alpha}\tau\upsilon\lambda\omicron\mu\acute{\epsilon}\nu\omega\ \pi\epsilon\delta\iota\omega$: 'fleeing bewildered over the plain.'

39. $\mu\upsilon\rho\iota\kappa\acute{\iota}\nu\phi$: adj. formed from $\mu\upsilon\rho\iota\kappa\eta$, Lat. *myrica*, 'tamarisk,' a shrub mentioned as abundant in the Trojan plain.

40. The entanglement ($\beta\lambda\alpha\phi\theta\acute{\epsilon}\nu\tau\epsilon$) of v. 39 is the cause of the breaking ($\acute{\alpha}\xi\alpha\nu\tau[\epsilon]$) of v. 40. The horses were attached to the chariot only by means of the yoke, so that the shattering of the 'fore part of the pole' ($\pi\rho\acute{\omega}\tau\omega\ \rho\upsilon\mu\phi$) would set them free. Cf. Plate I in Hom. Dict. — $\alpha\upsilon\tau\acute{\alpha}\ \mu\acute{\epsilon}\nu$: *i.e.* the horses, in contrast with the chariot which they left behind.

41. $\eta\ \pi\epsilon\rho\ \omicron\iota\ \acute{\alpha}\lambda\lambda\omicron\iota$, $\kappa\tau\lambda.$: 'by the very same road by which the others (horses and men) were fleeing bewildered.'

44. $\delta\omicron\lambda\iota\chi\acute{o}\sigma\kappa\iota\omicron\nu\ \epsilon\gamma\chi\omicron\varsigma$: cf. Γ 346.

45. Connect $\gamma\omicron\upsilon\acute{\nu}\omega\nu$ with $\lambda\alpha\beta\acute{\omega}\nu$.

46. $\acute{\iota}\omega\gamma\epsilon$: 'take me alive,' *i.e.* 'spare my life.' The plea for life is based, however, on the ransom which he offers. The emphatic portion of the verse follows the caesura (cf. $\delta\acute{\epsilon}\xi\alpha\iota\ \acute{\epsilon}\pi\omicron\iota\nu\alpha$, A 23).

47. $\epsilon\nu\ \acute{\alpha}\phi\eta\nu\iota\omicron\theta\ \pi\alpha\tau\rho\acute{o}\varsigma$: the first example in the Iliad of the ellipsis, so common in prose, of the word 'house.'

49. $\tau\acute{\omega}\nu\ \kappa\acute{\epsilon}\nu\ \tau\omicron\iota\ \chi\alpha\rho\acute{\iota}\sigma\alpha\iota\tau\omicron$: 'of which things my father would gladly give to thee.'

50. *πεπύθοιτο*: redupl. 2 aor. from *πυνθάνομαι*. The thing learned is here something about a person, 'that I was alive' (cf. A 257).

51. *ἐπαθε*: 'sought to persuade' (contrast the force of the aor. in v. 61, where the counter-persuasion of Agamemnon is successful).

52. *τάχ' ἔμελλε*: 'was just on the point.'

53. *καταξέμεν*: *κατά* suggests the direction 'down to the sea;' the form is 1 aor. with intermediate vowel *ε* instead of *α* (cf. Γ 105).

54. *ὀμοκλήσας*: implies a loud tone of reproach and reproof.

55. *ὦ πέπον, ὦ Μενέλαε*: the repetition of the interjection suggests haste and eagerness. — *δέ* [δή].

56. *ἀνδρῶν*: used for *ἀνδρός*, an exaggeration for the sake of effect. — *ἦ σοι, κτλ.*: ironical reminder to Menelaos of the wrongs which he had suffered from the race, one of whom he seemed about to spare.

59. *κοῦρον*: lit. 'a (male) youth,' here simply a designation of sex, 'a male child, etc.' — *μηδ' ὅς*: rel. used as demonstrative, 'let not even him.'

60. *ἀκήδεστοι καὶ ἄφαντοι*: both adjectives are used proleptically; translate: 'let them perish out of Ilios without burial and without leaving a trace behind' (cf. A 39, 126).

62. *αἰσῖμα πῦρειπών*: 'urging (upon him) what was proper' (cf. for a different meaning of the verb, A 555).

64. *ἀνετράπετ'*: 'fell back' (cf. *ἔπτιος ἔπεσεν*, Δ 108).

65. *λάξ ἐν στήθεσσι βάς*: 'planting his heel on his breast.'

67 = B 110.

68. *ἐπιβαλλόμενος*: 'throwing himself upon,' the gen. *ἐνδρών* depends upon the preposition in composition. G. 177, H. 583.

70. *τά*: refers to *ἐνδρών*.

71. *σῶλησθε*: fut. with potential force (cf. A 137, B 203, 367. The verb as a verb of depriving takes the double accusative of the person and the thing. — *νεκροὺς τεθνεώτας*: cf. a similar expression in King James's Version: 'In the morning they were all dead corpses.' 2 Kings, xix. 35.

73. *ἐπ' Ἀχαιῶν εἰσανέβησαν*: 'would have been driven (forced to go up) into Ilium by the Achaians.' The gen. of the agent is often used after verbs which though not passive are equivalent to passives (see on A 242).

74. *ἀνακείησι*: 'on account of their failure to defend themselves.'

76. Cf. A 69.

78. *Τρώων καὶ Δυκίων*: connect with *θῆμι* [θῆμιν].

79. *ἔθουν*: orig. meaning 'motion,' 'direction;' hence 'undertaking.'

80. *στήθε αὐτοῦ*: 'take your stand here.' — *ἐρυκάκετε*: 2 aor. inv. with peculiar redupl. (see Sketch of Dialect, § 15, 2). A last effort is to be made before the city gates to stay the flight of the panic-struck multitude.

81. *ἐποικχόμενοι*: cf. A 31. — *πρὶν αὐτε . . . πεσείν*: 'before they

fall again (implying their habitual effeminacy) in flight into the arms of their wives.' — **χάρμα**: 'exultant joy' (cf. Γ 51).

84. **ἡμεῖς μὲν**: 'we,' i.e. Helenos and the other Trojan chiefs, except Aeneas and Hector. **μὲν** is correlative with **ἀτάρ** in v. 86.

86. **πόλινδε μετέρχοιο**: for **μετέρχομαι** used in somewhat different sense with acc. of direct obj., cf. E 429. — **ἡ δέ, κτλ.**: the predicate is the infin. **θεῖναι** in v. 92, which equals **θέτω**, and therefore, like any finite verb, requires its subject in the nominative case (see on A 21). Translate: 'let her collect into the temple the old women and lay,' etc. — **γεραιάς** [**γραῦς**, acc. pl.]: an adj. form occurring only in this book and corresponding exactly to the masc. **γεραιός** [**γέρον**], A 35.

88. **νηόν [νεών]**: acc. of limit of motion (cf. A 322, Γ 262). — **πόλει ἄκρῃ**: i.e. **ἀκροπόλει**.

92. **ἐπὶ γούνασι**: the mantle was to be laid 'upon the lap' of the image of Athena. The statue may be thought of as a rude wooden one, like that in the Erechtheum at Athens. Such images were called **ξάνα**. Statues of Athena usually represented the goddess in standing posture.

94. **ἦνις** [**ήνιος**]: La Roche and Hentze both prefer the meaning 'sleek' to the old rendering 'yearling.' — **ἡκέστας**: compounded of **ἀ** privative and **κεντέω**, lit. 'that have not felt the goad,' i.e. 'unbroken.'

96. **αἶ κεν ἀπόσχη**: states more definitely what is meant by **αἶ κ' ἐλεήσῃ** in v. 94. Both verbs may be brought together in translation thus: 'in case she may show pity in keeping off' (see on A 67).

97. **μήστωρα φόβοιο**: cf. Δ 328.

98. **κάριστον Ἀχαιῶν**: cf. E 103 where Diomedes is called **ἔριστος Ἀχαιῶν**, sharing this title with Achilles, A 244.

99. Translate: 'not even Achilles did we formerly (i.e. before his withdrawal from the Greek host in consequence of his quarrel with Agamemnon) so much fear.'

100. **δν . . . ἐξέμμεναι**: 'who, however, they say is the child of a goddess;' the gen. **θεῆς** depends upon the prep. in composition.

101. **ισοφαρίζειν**: differs little from v. l. **ἀντιφερίζειν** = **ἀντιφέρεσθαι** (see on A 589).

103-106 = E 494-497.

108. **φάν δέ**: 'for they thought' (cf. Γ 28).

110. Cf. v. 66.

113. **ὅφρ' ἂν βῶω** [**ἕως ἂν βῶω**]: 'until I go.' — **γέρουσι βουλευτῆσι**: i.e. **δημογέρουσι**.

115. **ἐκατόμβας**: the number of cattle sacrificed is mentioned in v. 93 as twelve. The largest number of victims mentioned in Homer as actually sacrificed is eighty-one (Odyssey, γ 8).

117. **ἀμφὶ δέ**: 'and on both sides,' i.e. 'above and below.' — **σφυρὰ καὶ αὐχένα**: definitive appositives of **μιν**, the object of **τύπτε**. Translate: 'and above and below the black ox-hide was smiting him upon neck and

ankles.' Hector carried his shield upon his back suspended by a strap which passed around his neck.

118. Translate: 'a rim, which ran round the outer edge (lit. 'as outer edge,' *πυμάτη*) of the bossy shield.' *ἄντυξ* is in partitive apposition with *δέρμα*. The outer edge of the *δέρμα* was the *ἄντυξ*.

119. Here begins the splendid episode of the meeting of Glaukos and Diomedes. A reason for introducing it may have been to give Diomedes, who had performed prodigies of valor in E, a sufficient occasion to withdraw from the field.

121 = Γ 15.

123. Diomede's ignorance who Glaukos was seems strange in the tenth year of the war, yet not so strange as Priam's inability to recognize Agamemnon and other leaders of the Greeks (cf. Γ 166 follg.). It may be added that Glaukos is not one of the most prominent of the Trojan chiefs. Diomede is already known to Glaukos (cf. v. 145).

126. *ὃ τ' [ὅτι τε]*: see on A 244. The clause *ὃ τ' . . . ἔμεινας* explains *θάρσει*.

127. *δυστήνων παῖδες*: '(only) sons of wretched fathers,' i.e. of those doomed to lose their children. — *ἀντιώσσι [ἀντιώσι]*: see on A 31.

130. *οὐδέ γὰρ οὐδέ*: 'for by no means,' negation strengthened by doubling the negative. — *Δυκόωργος [Δυκοῦργος]*: a Thracian king who excluded the worship of Dionysos (Lat. *Bacchus*) from his land and drove Dionysos himself into the sea. In punishment he was blinded, and soon after lost his life.

131. *δὴν ἦν*: adv. in predicate where an adj. (*δηναῖος*) seems more natural, 'was long-lived,' 'lived long' (see on A 416).

132. *μαινομένοις*: 'madly-raving.' — *τιθῆνας*: lit. 'nurses,' i.e. the frenzied women (often called 'maenads,' *μαίνομαι*) who celebrated the orgies of Dionysos.

133. *Νυσηῖον*: 'Nysa' is said to have been a mountain in Thrace.

134. *θύσθλα*: this word, derived from *θύω*, 'to sacrifice,' may include all the sacrificial implements, but refers primarily to the '*Thyrssi*' or staffs with ends fashioned like a pine-cone, which were borne by the priests or servants of Dionysos. — *ἀνδροφόνους*: epithet used on account of his attempted violence upon Dionysos and his attendants.

135. In this and the two following verses Dionysos is represented as a cowardly god, fearing an angry man.

138. *τῷ*: 'with him,' i.e. 'against him,' refers to Lykourgos.

141. *οὐδ' ἂν . . . ἐθλοίμην*: 'and I would not (in view of the short life of all who have attempted it) wish to fight with gods.'

143. *ἀλέθρου πείρατα*: see Hom. Dict. under *πείραρ*.

146. *τοίη δὲ καὶ ἀνδρῶν*: 'such on the other hand also is that of men.'

147. *τὰ μὲν* has for its correlative *ἄλλα δέ* instead of *τὰ δέ*. — *χεῖς*: 'strews.'

148. ὅ' ἐπιγίγνεται : parataxis instead of ὅτε ἐπιγίγνεται.

149. In this verse we have an exact parallel to the construction in v. 147: the whole, γενεή, is in the same case as its two parts, ἡ μὲν and ἡ δέ.

150. δαήμεναι: translate inf. as inv.: 'learn even this,' trifling as the matter is.

151. πολλοὶ δὲ . . . ἴσασιν: may be considered as an instance of parataxis.

152. Ἔστι πόλις Ἐφύρη: with the form of this verse, especially with its beginning, many famous descriptive passages may be compared, e.g. Vergil's Aen. I, 5, Dante's Inferno, canto V. v. 97. Ephyre is the older name of Corinth. — The phrase μέγχι Ἄργεος means 'in a recess of the Peloponnesus,' for which large division of Greece, by metonymy, Ἄργος is often used. See Hom. Dict. under Ἄργος.

153. Σίσυφος: the proper name is perhaps formed by reduplication from the adj. σοφός.

155. Βελλεροφόντην: the scholiast explains that the orig. name of Bellerophon was Hipponoos, but that, after slaying by accident a Corinthian named Belleros, he fled to Proitos to be purified from the taint of blood.

156. ἡγορήν ἑρατεινὴν: 'lovely manhood.'

157. The second foot of this verse is a spondee, the last syllable of αἰνῶν being long on account of the σ and F properly belonging to οί.

159. Connect Ἀργείων, as the punctuation indicates, with δῆμου.

160. τῷ: best joined with ἐπεμήνατο (μαίνομαι), 'was madly in love with him.'

162. πειθ(ε): ipf. of unsuccessful attempt, 'was trying in vain to persuade.'

163. ψευσαμένη: 'having devised a falsehood.'

164. τεθναίης ἢ κάκτανε: 'mayst thou be dead or slay,' i.e. 'I wish thee dead unless thou slay' (cf. A 18-20). The successive steps by which the form κάκτανε is reached are: κατᾶκτανε, (κατκτανε), (κακκτανε), κάκτανε.

165. μ' [μοι]: see on A 170.

167. σεβάσασατο γὰρ τό γε θυμῷ: i.e. 'his conscience forbade that;' for Bellerophon was ξένος, and to kill him would have been the act of an ἀσεβής. σέβας describes the reverential regard for what is proper in the sight of gods and men.

168. σήματα λυγρά: the art of writing was certainly little practised in the Homeric age, hence σήματα is to be translated 'signs' or 'characters,' not 'letters.' — γράψας θυμοφθόρα πολλά: 'having scratched many life-destroying symbols,' i.e. various scenes were scratched upon the inner sides of the folded tablet, all of which had murder as their subject.

170. πενθοφῷ: i.e. Iobates, the father of Anteia.

171. ἀμύμονι πομπῇ: ἀμύμονι, usually an epithet of persons, is used

here in a conventional sense, and the phrase means nothing more than 'safe-conduct.'

172. *Ἐάνθον βλόντα*: differs little from *Ἐάνθοιο βόδων*, v. 4.

174. *Ἰπρυσεν*: orig. meaning, 'make holy;,' derived meaning, 'slaughter.' — *ἐννήμαρ*, *ἐννέα*: nine is a favorite Homeric round number (*cf.* A 53). A fresh bullock was offered, and eaten, each day.

175. *Cf.* A 493.

176. *ἑρέεινε*: it was a part of the etiquette of the Hom. times to first entertain the stranger, and then question him as to his country and purpose. — *σῆμα* (repeated in v. 178) refers to a pictured scene. We are left to make the inference that Bellerophon had told Iobates that he was the bearer of a *σῆμα* from Proitos.

177. *οἱ*: 'for him,' *i.e.* for Iobates. — *φέροιντο*: (midd.) 'bore with him.'

180. *πεφνέναι* [*πεφνέναι*]: redupl. 2 aor. infin. from stem *φερ-*, 'slay.' — As the adj. *θεῖον* equals a gen. pl. *θεῶν*, the gen. *ἀνθρώπων* follows naturally (see on B 54).

181. This verse is thus translated into Latin by Lucretius, *De Rerum Natura*, V, 902: *Ante leo, postrema draco, media ipse Chimaera.*

182. *δανόν*: join with *μένος*.

183. *θεῶν παράεσσι πηθήσας*: *cf.* Δ 398.

184. *Σολύμοισι*: the Solymoi were a warlike people on the borders of Lykia.

185. *καρτίστην*: in Engl. such a pred. adj. is best translated by inserting a relative clause: 'he said that this battle with heroes (*ἀνδρῶν*) was the hardest-fought into which he had entered.'

186. *Ἀμάζονας*: *cf.* Γ 189.

187. *ὑφαίνει*: the subject changes from Bellerophon to Iobates (*cf.* Γ 212).

189. *ἔσι λόχον*: 'he set an ambush.' For the estimate in which service in an ambushade was held, *cf.* A 227.

191. *γίγνωσκε*: the ipf. tense suggests that the knowledge came gradually, forced upon Iobates by the successive exploits of Bellerophon, which implied divine favor and aid.

193. *ἡμῶν τιμῆς*: the royal rights thus shared were: sovereignty; claim to presents from subjects (*γέρας*); a special plot of land (*τέμενος*).

194. *καὶ μὲν [μὴν]*: 'and in truth.' — *τέμενος*: cognate acc. after *τάμον*, of which it contains the root *τεμ-*, *ταμ-*. Thus *τέμενος* = *τόπος ἀποτετμημένος*.

195. *φυταλιῆς*: gen. limits *τέμενος* understood, with which *καλόν* agrees.

196. *ἡ δέ*: refers to *θυγατέρα*, v. 192.

199. *Σαρπηδόνα*: thus it appears that Sarpedon and Glaukos, mentioned together B 876, were cousins.

200. *ἀλλ' ὅτε δῆ*: recurs four times in succession vv. 172, 175, 191. — *καὶ κείνος*: 'he also,' *i.e.* Bellerophon as well as Lykourgos, v. 140.

201. **κάπ**: by apocope and assimilation from **κατά**. — **Ἄλγιον**: a word chosen, no doubt, for its resemblance in sound to **ἀλάτο**, from which Aristarchus considered that it was derived; others connect with **ἀ** priv. and **λήιον**, 'harvest,' and translate: 'barren waste.' Vv. 200, 202-205 interrupt the connection and may be interpolations. Cicero translates vv. 200, 201, in the Tusculan Disputations, III. 26, as follows: "*Qui miser in campis maerens errabit Aleis, Ipse suum cor edens, hominum vestigia vilans.*"

203. **Ἄρης ἄτος πολέμοιο κατέκτανε**: 'Ares, insatiate in combat, slew,' is a poetic way of saying 'they fell in war.'

205. **χρυσήνιος**: if connected with **ἥνια**, 'reins,' might refer to the 'bands' or 'sash' by which bow and quiver were suspended. See Hom. Dict. for a different explanation of the word.

207. **μάλα πολλά**: 'very earnestly' (cf. Δ 229).

208, 209. These splendid verses should be learned by heart. They were evidently in the mind of Herodotus when he wrote, vii. 53, *ἄνδρας γίνεσθαι ἀγαθοὺς καὶ μὴ κατασχύνειν τὰ πρόσθε ἐργασμένα Πέρσῃσι*.

213. **κατέπηξεν**: 'planted,' thrusting the butt, or **σαυρωτήρ**, into the ground (cf. Γ 135).

215. **ἦ ῥά νυ**: 'now then in very truth.' — **παλαιός**: 'of old time.' The passage vv. 215-236 is most interesting as a description of the relation of guest-friendship in the Homeric times.

217. **ξένιον ἑρύξας**: 'entertained and kept;' the aor. ptc. here designates an action not prior to, but contemporaneous with, the principal verb.

219. **Ἰωστήρα**: see on Δ 132 follg.

220. **δέπας ἀμφικύπελλον**: see on A 585.

221. **μιν [αὐτό]**: used in ntr. gender, which happens but rarely (see on A 237. — **ἰών**: 'as I went (to the war).'

222, 223. These verses have been thought an interpolation; they manifestly interrupt the connection. — **κάλλιπε [κατέλιπε]**: 'left behind,' i.e. in Argos when he went to take the lead of the expedition of the Seven against Thebes.

224. **φίλος**: see on A 20.

225. **τῶν**: i.e. **Λυκίων**, which is readily suggested by **Λυκίη**.

226. **καὶ δ' ὁμίλου**: 'even in the press of conflict,' where they could less clearly distinguish one another.

227. **ἐπικούροι**: see on B 130.

228. **κτείνειν**: depends on **πολλοὶ ἔμοι (εἰσιν)**.

230. **καὶ οὖτε**: 'these also,' i.e. the hosts of Trojans and Achaeans who are thought of as having paused to witness the meeting and parley of Diomedes and Glaukos.

233. **χείρας ἀλλήλων λαβέτην**: more usual would be **χειρῶν ἀλλήλους λαβέτην**. Translate the verse: 'they grasped each other's hands and plighted faith to one another.'

236. χρύσεια χαλκείων: this became a proverbial expression in Greek literature for an unequal exchange.

237. The episode of Diomedes and Glaukos is now ended, and the narrative is resumed from v. 118, where it was broken off.

239. εἰρόμεναι: εἶρομαι [ἔρομαι] is used here rather in the sense of ζητέω, 'seek for,' than in that of ἐρωτάω, 'question.' — ἔτας: from nom. sing. ἔτης.

240. πόσιās: final syllable used as long *in arsi* (cf. A 76, E 485).

243. ξιστῆς αἰθούσῃσι: lit. 'with polished porches,' i.e. 'with porches of polished stone.' The dat. may be explained as dat. of means, the porch being a part of the palace and necessary to its completeness.

244. Cf. Aen. II, 503, *quingquaginta illi thalami*.

247. κουράων: join with θάλαμοι in follg. v. It is only of the married sons and daughters of Priam that the apartments are mentioned. Hector and Paris have palaces apart (cf. vv. 313, 317).

251. ἔνθα takes up the connection from v. 243. — ἡπιόδωρος: lit. 'kindly-giving,' may be compared in signification with Lat. *alma*. — ἐναντίῃ ἦλθε: *obviāi iuit*.

252. Laodike was previously mentioned, Γ 124.

253. Cf. A 513 and 361.

254. λιπών: the emphasis is on the ptc.

255. δυσώνυμοι: lit. 'not to be named,' 'accursed' (cf. Lat. *infamis*).

256. σέ δ' ἀνήκεν: parataxis, where, in later Greek, we might have had a clause denoting result. — ἔνθαδε: join with ἐλθόντ(α).

257. ἐξ Ἀκρης πόλιος: connect with ἀνασχεῖν. The temple of Athena was in the Acropolis.

258. ἐνέικω [ἐνέγκω]: translate by fut. pf. indic.

260. ὀνήσσει: translate independently of ὥς as a new statement.

261. μέγα ἄξει; translate μέγα as adv. or as pred. adj.: 'increases mightily,' 'renders great' (cf. B 414).

262. ὥς . . . κέκμηκας: suggested by κεκμηῶτι. The connection may be thus given: wine inspirits a wearied man, 'and (lit. since) thou art weary.'

264. δειπε: lit. 'raise,' i.e. 'offer to drink.'

265. ἀπογυνώσῃς: lit. 'take away strength of limb,' 'unnerve.' Hector's mother offers him wine with a twofold object: to restore his strength, and that he may pour out an oblation to the gods. He refuses for two reasons: he fears that it will unman him, and it is not fit to make oblations with unwashed hands. This last sentiment may remind one of David's words, 1 Chron. xxii. 8.

269. ἀγγελίης: see on Δ 128.

270. θύεσσι [θυοίας]: 'with burnt-offerings.' The form implies a nom. sing. *θύος*.

272. τοι αὐτῇ [σαντῇ].

271-278 = 90-97.

280. μεταλέσσομαι: μετά in composition has here the same meaning as μετά used alone with acc. (see on A 222).

281. εἰπόντος: sc. ἐμοῦ, and translate 'hear my voice.' ὧς (accent because of following enclitic) is here a particle of wishing [εἴθε]. κε is not elsewhere found with opt. of desire (cf. Δ 182). — αὖθι [αὐτόθι]: i.e. 'on this very spot and at this very moment.'

282. τοιό τε πασιόν: cf. Δ 28.

284. καίνόν γε: 'him at least,' i.e. 'him, though no one else.' — Ἄϊδος εἶσω: see on Γ 322, where δόμον, which is governed by εἶσω, is expressed.

285. φάλην κε: 'I might think' (cf. B 37). It can hardly be decided whether φρένα is to be taken as the subject of ἐκλεαθέσθαι, or as acc. of specification.

286. ποτὶ μέγαρ(α): i.e. 'into the apartments within,' for hitherto she has been in the court.

290. Σιδωνίων: Sidon was an older city than Tyre, which is not mentioned in Homer. Paris is said by Herodotus (ii. 116) to have been driven by storms, first to Egypt and then to Phoenicia, on his return with Helen from Sparta to Troy.

292. ἀνήγαγεν: the same word is employed as in Γ 48.

294. ποικίλμασι: ποικίλματα refers to patterns worked in colors representing some martial scene (cf. Γ 126).

295. νεώτατος: probably an old superlative of νέος. Cf., in meaning, Lat. novissimus in the sense of 'last.' Here 'lowermost,' lying at the bottom of the chest as the most valuable.

296. Θεανώ: previously mentioned E 70.

303. Cf. v. 92.

304. εὐχομένη: the ptc. as joined with ἡρᾶτο signifies that the prayer was audibly uttered (cf. A 450).

307-309. Cf. the nearly identical vv. 93-95.

311. ἀνέειπεν: see on A 514.

313. δόματα: used in different meaning from δῶμα, v. 316. The former designates the entire palace; the latter the men's apartment, or μέγαρον.

314. σὺν ἀνδράσι: 'with the aid of men.'

316. αὐλήν: the αὐλή, 'enclosed yard' or 'court,' is reckoned as a part of the palace, the parts of which are named in this verse.

317. Πριάμοῦ τε καὶ Ἑκτορος: abridged expression for δωμάτων Πριάμοιο, κτλ.

320. περί: 'round about,' i.e. about the junction of shaft and bronze spear-point.

321. ἐν θαλάμῳ: 'in the women's apartment,' as in Γ 391. — ἔποντα: ἔπω and ἔπομαι, 'to be busy with' and 'to follow,' are act. and midd. voices of the same verb, and from the same root as Lat. sequor.

322. ἀφώντα: 'handling,' to test and see if fit for battle.

324. *περικλυτὰ ἔργα*: 'famous handiwork,' *i.e.* woven fabrics. — *κλέειν*: used with acc. of the thing and dat. of person, like *ἐπίτασσε* or *ἐπιτέλλου*. See on B 50.

326. *δαιμόνι*: see on A 561. — *χόλον*: 'resentment.' Hector thought that Paris had retired from the combat on account of resentment against the Trojans for being willing to surrender him according to the compact of Γ.

329. *Cf.*, for meaning of *ἀμφιδέδῃε*, B 93; for meaning of *μαχέσαιο*, E 875.

330. *μεθίεντα πολέμοιο*: *cf.* Δ 240.

331. *ἀνα* [*ἀνάσστηθι*]: anastrophe takes place when a preposition stands for the preposition in composition with a verb. The verb may be other than *εἶμι*. — *πυρός*: for gen. see on B 415.

332, 333 = Γ 58, 59.

335. *Τρώων*: obj. gen. after *χόλῳ* and *νεμέσσι*, 'out of resentment and indignation against the Trojans.' — *τόσσον* implies a correlative *ὅσον*, which might have been expressed in the following verse thus: *ὅσον ἐθέλων*, where, instead, we have *ἐθέλον δέ*.

336. *ἀχῆϊ*: dat. after *προτραπέσθαι*, 'devote myself to grief,' *i.e.* at his defeat by Menelaos.

338–340. These verses describe the same feeble, vacillating character which is portrayed in Γ 448 follg. *Cf.* especially the sentiment *νίκη δ' ἐπαμείβεται ἄνδρας* with Γ 440.

340. *δύω*: subj. of exhortation.

342. Hector's haste to enter the combat prevents any reply.

344. Helen's expressions of self-aborrence in this verse are similar to those in Γ 173.

345. *ἡματι τῷ* *ὅτε*: *cf.* B 743, Γ 189.

346. *οἷχεσθαι προφέρουσα*: 'to have borne away.' *Cf.* for similar force of *οἷχεσθαι*, best translated by an adv., B 71; *cf.* also *ἔβαν φέροντες*, A 391.

348. *ἀν* is omitted with *ἀπό(φ)ερσε*.

349. *τεκμήραντο*: 'appointed,' 'decreed.'

350. *ἔπειτα*: 'then,' *i.e.* 'in that case,' as a kind of compensation.

351. Translate: 'who had a sense for reproof and the many taunts of men.'

352. *τούτῳ*: used contemptuously as in v. 363. — *ἔμπεδοι*: lit. 'firm,' *i.e.* 'discreet' (*cf.* *πυκνός*, B 55).

353. *ἐπαυρήσεσθαι*: *i.e.* 'will reap the fruit of his doings' (*cf.* A 410).

356. *Cf.* Γ 100.

357. As *ἐπί* does not suffer anastrophe, it is plain that it is to be joined with *θῆκε*.

360. *κάθηζε*: 'seek to make me sit down.' — *οὐδὲ πείσεις*: possibly an example of parataxis, 'and (for) you shall not persuade me.'

361. *ἐπίσυνται ὑφ' ἐπαμύνο*: the inf. would be more usual than the final clause with *ὑφρα*. But the latter is often used interchangeably with the inf. (see on A 133).

362. *μέγα*: join with *ποθὴν ἔχουσιν* = *ποθοῦσιν*.

363. *δαμόωσιν*: assimilated form instead of the contracted fut. *δαμώσιν*.

369 = v. 116.

370. *εἰ ναϊετάοντας*: lit. 'pleasantly dwelling,' i.e. 'pleasant to dwell in' (cf. v. 497).

373. *πύργῳ*: the 'tower' above the Scaean gate (cf. Γ 145, 154).

374. *ἐνδον*: 'within (the house).'

375. *ἔστη ἐπ' οὐδὸν ἰόν*: 'he went to the threshold (of the women's apartment) and stood.'—*δμῳῆσιν*: dat. after the verb *μετέειπεν*, 'spoke to the maid-servants.'

378. The genitives in this and the following v. are explained as in v. 47.—*εἰνατέρων*: 'wives of husband's brothers,' a remoter relationship than that of *γαλῶν*, 'husband's sisters.'

385. *ἰλάσκονται*: conative present, 'are trying to propitiate.'

387. *μέγα κράτος εἶναι* [*μέγα κρατεῖν*]: 'to be far superior.'

388. *ἡ μὲν δὴ πρὸς τεῖχος ἐπαγομένη ἀφικάνει*: 'see (δὴ), she is just arriving in haste at the wall.'

389. *μαινομένη εἰκνία*: 'like a Maenad.' This phrase defines more closely *ἐπειγομένη*.

391. *κατ'*: has here its proper force, 'down along,' i.e. from the Acropolis to the gate.

392. *εἴτε*: no conjunction is coupled with *εἴτε* as so often with *ὅτε*, *ὡς*, or *ἐπεὶ*, e.g. *ἀλλ' ὅτε δὴ* (cf. vv. 296, 242, 191, 178, 175, 172).

393. *διεξιμέναι* [*διεξιέναι*].

394. *πολυδωρος*: 'richly dowered,' either with gifts from husband or from father.

396. *Ἡερίων*: should naturally be gen. in apposition with *Ἡερίωνος* of the preceding verse, but it is attracted into the case of the follg. rel. by what is called inverse attraction. *Plakos* is thought of as a spur, or offshoot, of Mt. Ida.

397. *Κίλικεςσι*: the *Κίλικες* here mentioned are entirely different from the people of the same name near Syria.

398. Notice the play on the similarity of the words *ἔχετο Ἑκτορι*, 'was held, as wife, by Hector (lit. 'Holder,' 'Keeper'). Examples of the dat. of agent with a passive verb are not infrequent; see on Γ 301.

400. *νήπιον αὐτῷ*: 'a mere infant,' see on Γ 220.

401. *ἀλίγκιον*: *ἐναλίγκιον* is more common (cf. E 5).

402. *Σκαμάνδριον*: similarly, in Δ 474, we had *Σιμοείσιον*, a proper name formed from the river Simois.

403. *Ἀστυάνακτα*: 'the prince of the city.' The name was given to the babe as signifying what his father was above all others.

404. **σιωπῇ**: join with **ιδών**, 'looking in silence upon his child.'
 406 = 253.
 407. **Δαιμόνι**: see on B 190.
 409. **σεῦ**: gen. of separation after **χέρη**, which is properly an adj. (*cf.* B 289; *cf.* also v. 432).
 410. **πάντες**: 'in a body.'
 411. **ἀφαρματούση**: 'lacking,' 'deprived of;' the ordinary meaning is: 'to fail in a spear-stroke.' — **δύμεναι** [**δύναι**].
 412. **θαλπωρή**: 'cheer,' lit. 'warmth.' *Sc.*, with **ἔσται, μοί**. — **σύ γε**: there is the strongest possible emphasis on **σύ** (*cf.* below, for a similar emphasis, vv. 429, 430).
 417. **τό γε σεβάσσατο**: *cf.* v. 167. Achilles here showed a scruple which he did not show in his treatment of the body of Hector.
 419. **ἐπὶ σῆμα ἔχεν** [**σῆμα ἐπέχει**]: 'raised over him a mound of earth.' **χέω** means 'strew,' 'scatter,' as well as 'pour.' **σῆμα** is acc. of effect. Andromache dwells on the circumstances of her father's death and burial, thus keeping before us her loss.
 421. **οὐ δέ μοι, κτλ.**: for a similar arrangement of relative and antecedent clause, *cf.* Γ 132.
 422. **ἰφ** [**ίνι**]: *cf.* Δ 437, where the accent is paroxytone.
 424. **ἐπ'** . . . **δτεσσι**: *cf.* v. 25.
 425. **βασίλευν**: 'was queen.'
 426. **ἤγαγε**: 'brought (as slave).' — **ἄμ' ἄλλοισι κτεάτεσσι**: women were reckoned, as slaves, among 'possessions.'
 427. *Cf.* A 20.
 428. **πατρός**: *i.e.* Andromache's grandfather, in whose house her mother, after being ransomed, died a sudden death (**βάλ'** *Ἄρτεμις ἰοχέαιρα*).
 429. **Ἔκτορ**: the vocative is brought, for the sake of emphasis, before the conjunction (*cf.* v. 86).
 430. **θαλερός**: lit. 'blooming;' here, perhaps, 'stalwart.'
 432. **θήης** [**θῆς**]: 2 aor. subj. from **τίθημι** (see Sketch of Dialect, § 24, 3).
 433. **ἑρίνεον**: the great 'wild fig-tree' (**ἑρίνεος**) stood near the Scaean gates, and was one of the landmarks of the Trojan plain.
 434. **ἀμβάτος** [**ἀνάβατος**]: 'easily scaled.' — **ἐπιδρομον ἔπλετο τεῖχος**: 'the wall was made open to attack.' There was a legend that Aiaikos, the grandfather of Achilles, had labored with Poseidon and Hephaistos upon the walls of Troy, and that the part made by him was not impregnable.
 435. **ἐπειρήσανθ'**: 'have tried (an assault).'
 438. **θεοπροπίων**: ntr. pl. of adj. **θεοπρόπιος**. That they were guided by some 'intimation from the gods' (**θεοπρόπιον**) is inferred because they chose this point for assault.
 439. **ἐποτρύνει καὶ ἀνώγει**: the present tenses suggest that still another attack is expected.

443. Connect *πολέμοιο* with *νόσφι*: 'remote from the combat.'
444. οἴηται . . . ἀνῶγειν: *i.e.* 'my heart forbids.'
446. ἀρνόμενος: see on A 159. *Cf.* with *ἐμὸν αὐτοῦ, meum ipsius* in Latin, and see on B 54.
- 447-449 = Δ 163-165.
450. Τρώων ἄλγος: 'the woe of the Trojans.' — ἐπίστω: 'in time to come.'
453. ἐπ' ἀνδράσι: dat. denotes the agent, and is to be translated like *ὅπῳ* with gen. (see on A 242).
454. σεῦ: subjective gen. limiting ἄλγος.
455. ἀγῆται: lit. 'carry with one's self,' 'carry off' (*cf.* Γ 93).
456. πρὸς ἄλλης: 'at the bidding of another,' *i.e.* not at her own free will as in Γ 125.
457. Carrying water was a large part of the occupation of slaves; *cf.* the Old Testament phrase, 'hewers of wood and drawers of water.' One living in our times and with our surroundings does not realize what a labor it is to draw the water from the single or few springs of an Eastern town. Drawing water and washing garments are the chief visible occupations of women in the East to-day.
458. κρατερὴ δ' ἐπικέισται ἀνάγκη: an instance of parataxis, 'for hard necessity shall rest upon (thee).'
460. ἦδε: with a gesture, 'there is the wife of Hector.'
463. ἀμέναι: infin. of purpose depending upon τοιοῦδε, 'competent to ward off.'
464. χυτὴ γαῖα: *i.e.* σῆμα (*cf.* v. 419).
465. πρὶν γέ τι πυθίσθαι: 'before I in any wise learn of.'
468. ἐκλίνθη πρὸς κόλπον: 'shrank back upon the breast.' Notice how each of the successive participles ἀτυχεῖς, ταρβήσας, νοήσας explains, by giving the cause, the participle which precedes it.
470. δανόν: adverbial, as in Γ 337.
473. παμφανόωσαν: 'gleaming,' for it was made of bronze.
474. πῆλε: (1 aor. 3 sing. from πᾶλλω): 'tossed,' 'dandled.'
477. Τρώεσσιν: for dat. see on B 483.
478. ὅδε: refers back to ὅς καὶ ἐγὼ περ. — ἀνίσσεν: should be ἀνίσσοντα, in order to exactly correspond with ἀγαθόν.
480. ἀνίστα: agrees with an αὐτόν to be supplied as object of εἴποι, which has a peculiar meaning with its personal object: 'may some one hereafter say of him as he returns from the conflict.'
483. κηῶδε: 'fragrant,' from the odorous substances which were placed in the boxes in which garments were kept. In Γ 372 the same epithet is applied to θάλαμος.
484. δακρύνει γαλάσασα: 'laughing through her tears.' — ἔλπει: 'was seized by compassion,' aor. marks the entrance into a state.
486. μοί: 'I pray,' ethical dat.

487. προΐαψαι : see on A 3.

489. οἷδ' ἄν [μήν] : 'nor yet in truth.' — τὰ πρῶτα : 'once for all.'

490. τὰ σ' αὐτῆς [σαντῆς] ἔργα : *i.e.* weaving and spinning, for the preparing and serving of food was done by the men. With this verse, Plutarch tells us, Brutus sought to turn aside the anxious inquiries of Portia as to what he had upon his mind, just before the assassination of Caesar.

492. ἔργον ἐποίεσθαι : 'to ply their task' (see on A 31).

493. τοὶ [οἱ] Ἰλίου ἐγγεγάσιν : supply antecedent, '(of those) who are born in Ilium.'

494. εἶλετο : 'seized (and put upon his head).'

496. ἐντροπαλιζομένη has frequentative force, 'turning frequently about,' and 'bursting into tears' (θαλερὸν . . . χέουσα). — θαλερόν is adj., *cf.* τερὲν κατὰ δάκρυ χέουσα, Γ 142.

499. γόνον ἐνώρσεν : 'she aroused a lament,' *i.e.* by her appearance (κατὰ δάκρυ χέουσα, v. 496).

500. γόνον [ἐγόνων] : unusual form of ipf. from γόδα.

501. ἔφαντο : see on Γ 28.

504. ποικίλα χαλκῷ : see on Δ 226.

505. σεῖατ' : 1 aor. without tense-sign, after the analogy of liquid verbs (Sketch of Dialect, § 20, 3), not different in meaning from more freq. plupf. or 2 aor. ἔσσυτο. The points of similarity between Paris and the stallion are the exuberance of spirits which comes from youth, beauty, high feeding, and the utter lack of sober sense.

507. θέη [θέη] : pres. subj. from θέω.

508. ἐυβρέϊος [ἐυβρεῦς] : irregular contraction from ἐυβρέεος (nom. ἐυβρέης). — ποταμοῦ : for gen. see on Ε 6.

509. κιδίων : *cf.* κύδει γαίων, Δ 405.

510. ὁ δέ : the pron. lacks a verb, an abrupt change of construction (anacoluthon) commencing in the next verse. Perhaps the break in the construction may suggest the sudden starts and rapid movements of the horse at large. *Cf.* a similar anacoluthon in Ε 136.

512. κατὰ : 'down from' (*cf.* Α 44).

514. καγχαλῶν : 'loudly exulting.' Paris's mien as he goes into battle is like that of the Trojans with which the ἴσαν σιγῇ μένεα πνείοντες Αχαιοί, Γ 9, is in contrast.

515. ἥ δάριζε γυναῖκί : 'was holding fond discourse with his wife.' The poss. pron. is here, as frequently, separated by an intervening word from its noun (*cf.* Α 72, 333).

518. Paris supposes that Hector had stopped only because delayed by him, and would apologize. After ἐσσόμενον, which is concessive, we might have had περ.

519. ἐναίσμιον : adv., 'at the proper time.'

520. Hector sees from the affectionate word of address, ἠθεε, that

Paris has felt the taunts uttered v. 326 follg., and purposes to play the hero, and his answer contains recognition of his courage, with blame for his indecision and complaint at the abuse which his conduct has occasioned and which he (Hector) has been obliged to hear.

521. δαίμονι: 'strange man.' — ἐναίσυμος [ἐπαικτός, μέτριος]: 'fair-minded.'

522. ἔργον ἀτιμήσεις μάχης: 'would disparage your exploits in battle.'

523. μεθίεις [μεθίης]. — οὐκ ἔθλεις: 'art undecided.' — τό: probably adv. acc., 'therefore,' rather than article with κῆρ.

524. ἐπὶ σθένι: differs little in meaning from εἵνεκα σείω in the next verse.

526. ἀρυσσόμεθα: 'we will make up these things (τὰ) hereafter' (cf. Δ 362).

527. θεοῖς: dat. of advantage with στήσασθαι, 'set apart for the gods.'

528. κρητῆρα εὐθύθερον: abridged expression meaning 'a bowl of thanksgiving for freedom.'

529. ἰλάσαντας: agrees with δμῶς which is easily supplied as subj. of στήσασθαι.

APPENDIX.

A.

ILIAD I.-VI. ARRANGED FOR RAPID READING.

THE following scheme from Retzlaff's *Vorschule zu Homer* exhibits the contents of Books I.-VI., so disposed that the more difficult passages and those of special interest are longest dwelt upon. While it is not supposed that teachers will care to make this particular table an inflexible rule for their own practice, it is yet believed that they will find it suggestive and useful. An excellent way of developing in scholars facility in translation is to devote a few minutes at the close of the recitation to reading "at sight" a part of the lesson for the next day; the length of which lesson may be subsequently fixed according to the amount passed over in class. The danger which must be carefully guarded against in all such experiments is lest the pupil fail subsequently to bestow the proper labor upon what he has skimmed over in class.

It is mortifying to a teacher to make the discovery, after a class has read "at sight" a page or more of text, and has accomplished it with apparent pleasure and interest, that the average boy is unable to translate the whole connectedly. This fact, which is a matter of experience, reveals the difficulty of keeping the attention of each scholar intently fixed throughout the exercise on the passages which others than himself are called upon to translate. It also discloses the truth that such an exercise adds little to the pupil's knowledge, and is valuable only as increasing his facility in combining and using *knowledge which he already possesses*. Here as elsewhere the principle holds good that what is lightly and easily acquired is little valued and quickly lost; and all exercises in extemporaneous translation must be regarded chiefly as an entertainment, and should not be confounded with serious work.

SLOWLY.	MORE RAPIDLY.	VERY RAPIDLY.
<p>A 1-427. Pestilence in the host. Quarrel between Achilles and Agamemnon.</p> <p>493-530. Zeus grants Thetis's prayer in behalf of Achilles.</p> <p>B 1-141. Agamemnon's Dream. His speech before chiefs and people.</p> <p>284-332. Speech of Odysseus. Call to a new struggle.</p> <p>455-493. Similes.</p> <p>Γ 146-244. Helen at the wall.</p> <p>Δ 85-191. The shot of Pandaros.</p> <p>422-456. Disposition of forces. Commencement of conflict.</p> <p>E 311-430. The wounding of Aphrodite.</p> <p>711-909. The wounding of Ares by Diomedes.</p> <p>Z 119-236. Episode of Glaukos and Diomedes (Friendship).</p> <p>369-529. Episode of Hector and Andromache (Love).</p>	<p>A 428-492. Chryseis restored. End of pestilence.</p> <p>531-611. Banquet of the gods.</p> <p>B 143-283. Odysseus recalls the Achaians hurrying to the ships. Thersites.</p> <p>333-454. Nestor's counsel.</p> <p>Γ 1-145. Preparations for the duel between Paris and Menelaos.</p> <p>276-461. Compact concluded. The duel.</p> <p>Δ 1-84. The gods in council.</p> <p>223-421. Agamemnon exhorts to combat.</p> <p>E 166-310. Death of Pandaros.</p> <p>431-527. Rescue of Aeneas by Apollo.</p> <p>627-710. Sarpedon.</p> <p>Z 77-118. Counsel of Helenos.</p> <p>237-368. Hector's interview with Hecuba and Helen.</p>	<p>B 494-877. Catalogue of ships and heroes [may be read at sight].</p> <p>Γ 245-275. Priam betakes himself to the camp.</p> <p>Δ 192-222. Healing of Menelaos.</p> <p>457-544. Single combats.</p> <p>E 1-165. Single combats. Prowess of Diomedes.</p> <p>528-626. Sally of Hector.</p> <p>Z 1-76. Onset of the Achaians.</p>
Total, 1533 verses.	Total, 1523 verses.	Total, 874 verses.

In the Essay on Scanning, § 6, two passages have been noted as specially worthy of being committed to memory. Of course, the list of such passages may be indefinitely extended. Add the following verses: A 528-530; B 204; Γ 108-110; Δ 43, 320, 321, Z 146-149, 208, 236, 261, 448, 449.

B.

EXPLANATION OF THE *FACSIMILE*.

THE forms of the letters, as a rule, are very regular and easy to decipher. The forms of β (see ἔβαν', v. 311), λ (see ἄλλοι, v. 308), ν (see ἔφαν, v. 302), are somewhat peculiar. σ has the same form, whether in the middle or at the end of a word. There are frequent examples of *ligatures*,—i. e. of two or more letters united closely together, as we join letters in writing; but this union of letters does not involve the loss of any part of any letter, and the ligatures do not become mere arbitrary signs, difficult to decipher, such as we find in later and less valuable manuscripts.

The handwriting of the text and of the major part of the *scholia* seems to be of the same person; only the very brief *scholia*, written irregularly close to the Greek text, appear to be by another and later hand.

Two at least of the critical marks of the Alexandrian grammarians appear in the *facsimile*. They are the διπλῆ, also called διπλῆ καθαρὰ,—a character which resembles a capital Υ lying horizontally, with what is ordinarily its upper part turned to the left,—and the διπλῆ περιεστιγμένη, or 'dotted Diplé.' These two marks are found opposite vv. 305 and 325.

The forms of the breathings will attract attention. The first half of capital Η (eta) indicates the rough breathing; the other half, the smooth. See G. 4, N. 2.

The ι subscript does not occur, but the ι is always, as in ὀπποτέρωι, v. 309, written after the first vowel of the improper diphthong.

We notice a curious use of the diaeresis in v. 305 (πρὸς ἴλιον), to signify the separation of preposition and noun, which would not indicate any great familiarity with the Greek language in any one who had need of such help.

On the next two pages a number of the *scholia* of this *facsimile* are given, printed in ordinary Greek type. They will easily be identified on comparison with the *facsimile*, as their position in reference to the Greek text is the same.

ΙΛΙΑΔΟΣ Γ 302-326.

ὣς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.

τοῖσι δὲ Δαρδανίδης Πριάμος μετὰ μῦθον ἔειπε·

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·

ἦ τοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν

ὁ θηλυκῶς δὲ τὴν
Ἴλιον λέγει.

ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι

μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·

Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,

ὁππότερ' ἑθ' ἀνὰ τὸ τέλος πεπρωμένον ἔστιν.

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσότηος φῶς,

ἂν δ' ἄρ' ἔβαν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·

πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.

τῷ μὲν ἄρ' ἄσφορροι προτὶ Ἴλιον ἀπονέοντο·

Ἐκτωρ δὲ Πριάμοιο παῖς καὶ διος Ὀδυσσεὺς

χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα

κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,

ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.

λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·

ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρῶων τε.

Ζεῦ πάτερ, Ἰδὴθεν μεδέων, κύδιωτε μέγιστε,

ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,

τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀΐδος εἴσω,

ἡμῖν δ' αὖ φιλότῃα καὶ ὄρκια πιστὰ γενέσθαι.

ὣς ἄρ' ἔφαν, πάλιν δὲ μέγας κορυθαίολος Ἐκτωρ

ἄψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.

οἱ μὲν ἔπειθ' ἔζοντο κατὰ στίχας, ἦχι ἐκάστω

ἵππῳ ἀερίσιποδες καὶ ποικίλα τεύχε' ἔκειτο·

ταρχος

δύναται καὶ
οὕτως ἡρή-
σαντο θεοῖς
ἰδὲ χεῖρας
ἀνέσχον καὶ
ὁ ἰδὲ ἀντὶ
τοῦ καί.

ἐὰν στίζωμεν
πρὸ τούτου
τοῦ στίχου
ἐπὶ τὸ εἰσῶ,
ἐλλείπει τὸ
ῥῆμα εὐκτι-
κὸν τὸ εἶη,
ἐὰν δὲ δια-
στέλλωμεν,
κοινὸν ἔσται
τὸ δός.

Ἄριστ. κατὰ
γενικὴν ἐκά-
στων.

ἀντὶ τοῦ
ἰδὲ με-
δέων.

τὸ ἦχι χε-
ρὶς τοῦ ἰδὲ

οἱ

ἵππῳ

ἵππῳ

ταρχος

ἡ ῥα καὶ ἐς δίφρον· τὰ γὰρ ἐν ὄρκοις σφαζόμενα οἱ μὲν ἐγχώριοι ἔκρυπτον τῇ γῇ, οἱ δὲ ξένοι θαλάσσῃ· ἡ δείξων ἀποφέρει τοῖς ἐν ἄστει πιστωσόμενος κἀκείνοις ἢ ὡς ἀγνοούντας διδάξων· τὰ γὰρ θεοῖς ἀπλῶς θνύμενα ἦσθιον. ἡγοῦντο γὰρ ὥσπερ συσσιτεῖσθαι τοῖς θεοῖς.

**Αἰσχροί*· διατί χωρίζεται ὁ Πρίαμος; καὶ οἱ μὲν φασὶν ὅτι ἵνα ἀφ' ὕφους κρεῖσσον θεωρήσῃ ἀπὸ τῆς πόλεως τὴν μονομαχίαν· οἱ δὲ ἵνα φυλάξῃ τὰ τείχη· ἄλλοι δὲ τὴν Ὀμηρικὴν λύσιν προΐσχονται τὸ οὐπω τλήσομ' ὀφθαλμοῖσιν ὁρᾶσθαι· ὅπερ ἄμεινον.

Πριάμοιο παῖς· Πορφύριος ἐν τοῖς παραλελειμένοις φησὶν ὅτι τὸν Ἑκτορα Ἀπόλλωνος υἱὸν παραδίδωσιν Ἰβυκος, Ἀλέξανδρος, Εὐφορίων, Λυκόφρων.

χωρὶν μὲν πρῶτον· ἀναγκαίως διεμέτρουν πᾶν τὸ χωρίον ἐν ᾧ ἡμέλλον μονομαχήσειν ὥστε μὴ μόνον τὸν διὰ τῶν ὅπλων νικηθέντα νενικῆσθαι, ἀλλὰ καὶ τὸν ἀπολείποντα τὸ ἀποδεδειγμένον χωρίον, ὥσπερ καὶ ἐπὶ τῶν ἀθλητῶν· ἄλλοι δὲ φασὶν ὅτι ἵνα μὴ πρὸς τὰ ἑαυτῶν πλήθη χωρισθῶσιν, ἀλλ' ὥσπερ ἐν εἰρκτῇ τῇ περιγραφῇ μένωσιν.

GRAMMATICAL REFERENCES FOR BOOK FIRST OF THE ILIAD.



LINE.	WORD.	GOODWIN.	HADLEY.
1	Πηληιάδῃ	129, 9 (c)	466
"	Ἀχιλλῆος	53, 3, N. 4	189 D
2	Ἀχαιοῖς	184, 3	597
4	ἰλάρια	166	555
"	κύνεσσι	60, 5, 15	202, 9
6	τὰ πρῶτα	162	552 a
8	μάχεσθαι	265 and N.	765
9	βασίλῃ	186, N. 1	602, 1
13	λυσόμενος	277, 3	789 d
16	δύω	77, N. 1	255 D, 2
18	δοῖεν	251	721, 1
20	λῦσαι	269	784
21	Ἀπόλλωνα	25, 1, N. (d)	172 b
24	θυμῷ	190	612
25	ἐπὶ ἔταλλεν	191, N. 3	616
26	κιχέω	253	720 a
28	τοῖ	184, 2	597, or 595 b
"	χραίσμῃ	218, and 215, N. 1	743
30	πάτρης	182, 2	539
31	ἀντιώσαν	120, 1 (b)	370 D, a
32	νέηαι	216, N. 2	741
33	ὥς	29, N. 1	112
35	πολλά	162	552 a
36	Ἀπόλλωνι	47, N. 1	175 c
"	Δητῷ	55	193
37	μεν	171, 2	576
38	Τενέδοιο	171, 3	581 a
40	τοῖ	184, 3	597
42	τίσειαν	251	721, 1
"	βέλεσσι	188, 1	607
44	κατὰ κρήνων	191, IV. 2 (1)	631 a
"	κῆρ	160, 1	549 a
45	ὁμοισιν	190	612
47	νυκτὶ	186	603

LINE.	WORD.	GOODWIN.	HADLEY.
49	βιοιο	176, 1	582
50	οὐρήας	158	544 d
51	αὐτοῖσι	187	605
52	νεκίων	167, 4	560
54	δεκάτη	189	613
55	τῷ	184, 3	597
"	φρεσί	187	605
56	Δαναῶν	171, 2	576
58	τοῖσι	184, 3, N. 2	601
60	φύγομεν	227, 1, N.	748, fine print
61	δαμᾶ	110, 2, N. 1 (b)	375
62	ἐρείομεν	253	720 a
64	κ' εἴποι	226, 2 (b)	722
65	εὐχολῆς	173, 1	577 a
66	κνίσσης	171, 1	574 a or c
"	αἱ κεν βούλεται	226, 4, N. 1	
67	ἡμῖν	184, 3, N. 3	597
69	δχ(α)	162	552 a
70	ἔόντα	204	
71	νήεσσι	184, 3	597
72	ἦν	82, N. 2	238, R. a
76	μοι	184, 1	595
77	ἔπεισι	188, 1	607
78	χλωσόμεν	134, 3	775
"	μέγα	162	552 a
79	Ἀργείων	175, 2	581 a
"	οἱ	156	818, R. d.
80	χώσεται	225	758 and 759
"	ἀνδρί	184, 2	602, 1
81	καταπέφθη	223, N. 2	747 b
82	τελέσση	216, 1	739
84	τόν	158, N. 2	524
85	θαροήσας	200, N. 5 (b)	708
"	εἰπέ	26, 2	366 b
86	Ἀπόλλωνα	163	545
"	δι	151, N. 4	595 b
"	Χάλκαν	48, 2 (a)	158
89	χείρας	60, 5, 31	202, 18
90	εἶπης	223	747
91	ἄριστος	136, N. 3 (a)	775
94	ἡτίμησε	109, 1	335, 1

LINE.	WORD.	GOODWIN.	HADLEY.
97	Δαναοῖσι	184, 3, N. 3	597
98	δόμεναι	274	769
100	πεπίθουμιν	226, 2 (b)	722
101	τοῖσι	184, 3, N. 2	601
103	μένους	172, 2	575
104	οἱ	184, 3, N. 4	597
"	πυρί	186	602, 1
105	κάκ'	24, 3, & 159, N. 2	100, and 547, c
107	τὰ κακά	134, 1	514 e
111	κούρης	167	558
113	οἴκοι	22, N. 1.	95 b
115	τι ἔργα	160, 1 and 2	552 and a
118	ἐτοιμάσας	202, 1	705
119	ἔω	216	739
120	ὅ	249, 2	868 b
124	καίμενα	276, 1	785
125	πολλῶν	174	580
127	θεῶ	184, 3	597
129	δῶσι	119, 12 (a)	
131	ἑὸν	277, 5	789 f
132	νόφ	190 or 188	612 or 608
135	εἰ δόσουσι	226, 4, N. 2	883
137	δε <i>in apodosis</i>	227, 2	
"	ἔλωμαι	209, 2, and 255	720 e
139	κεχολάσεται	200, N. 9, 208, 2	
"	ὅν	162	551
141	ἐρύσσομεν	253	720 a
143	ἄν	12, N. 3	73 D
147	ἡμῖν	184, 3	597
149	ἀναιδείην	164, and 197, N. 2	553 a
150	πειθῆται	256	720 c
151	ὁδόν	159, N. 5	547 b
153	μοι	184, 5	601, 5
157	σκιόεντα, ἡχέεσσα	129, 15	470, 5
160	τῶν	173	577 a
161	μοι	184, 3	597
163	σοι	186	603 a
164	ἐκπέρωσι	225	758 and 759
166	ἔκρηται	225	747
168	κάμω	229 and 231	758 and 759
170	ἔμεν	259 and N.	763

LINE.	WORD.	GOODWIN.	HADLEY.
170	σ(οι)	184, 3	597
171	ἀτιμος	134, 3, & 138, N. 8	775, 2, fine print
173	ἐπίσυνται	100, N. 5	308 D
175	κὲ τιμήσουσι	208, 2	710 b
176	μοι	184, 5	601
180	Μυρμιδόνεσσι	171, 3, N.	597
"	σέθεν	171, 2	576
182	ἔμε, Χρυσήϊδα	164	553
184	κ' ἄγω	209, 2	720 e
188	Πηλείωνι	184, 4	598
"	οἱ	184, 3, N. 4	597
191	ἀναστήσεις	244, 256	736, and 720 c
194	δ' (ἦλθε δ')	227, 2	
195	οὐρανόθεν	61	203 D
197	κόμης	171, N.	574 b
199	θάμβησεν	200, N. 5 (b)	708
200	οἱ	184, 3, N. 4	597
"	ἔσσε	60, 5, 22	201 D, a
203	ἔδη	216	739
"	τελέσθαι	110, II. 2, N. 1 (a)	374, I
205	ὑπεροπλήρησι	188, I	611
"	ὀλέσση	255, and 209, 2	720 e
207	παύσουσα	277, 3	789 d
"	πίθηται	226, 4, N. 1	747
209	θυμῷ	190	612
210	ἔριδος	174	580, I
216	σφαιότερον	82, N. 1	238 D
217	κεχολωμένον	276, 5, N. 1 (b)	789 f
218	ἐπιπείθεται	233	757
"	ἔκλυον	205, 2	707
"	αὐτοῦ	171, 2	576
219	σχέθε	119, II	411 D
224	χόλοιο	174	580, I
225	κυνός	60, 5, 15	202, 9
226	λαῶ	186	602, I, b
228	κῆρ	136, N. 3	775, 2, fine print
230	σέθεν	182, 2	589
231	βασιλεύς	157, 2, N.	541
"	οὐτιδανοῖσιν	171, 3, N.	597
232	λαβήσαιο	226, 2 b	722 a
"	δρκον	159	547 b

LINE.	WORD.	GOODWIN.	HADLEY.
234	σκήπτρον	163	545
236	ἰ	164	553
237	φάλλα	164	
238	θέμιστας	60, 5, II	553
239	ἀρύεται	119, 3	355 D e
240	Ἰχθυήσας	167, 3	565
“	νίας	162	551
241	τοῖς	184, 2	595 b
243	πίπτουσι	232, 3	758
244	δ	249, 2	868 b
246	πεπαρμένον	110, IV. (a), (3)	334 a
247	τοῖσι	184, 3, N. 2	601
249	ῥέν	98, N. I	371 b
250	τῷ	184, 3, N. I	601
251	οἱ	186	602 b
252	μετὰ τριτάτοιςιν	191, VI. 3 (2)	643
255	κεν γηθήσαι	224	748
256	κεχαροίατο	119, 3	357 D
257	σφῶϊν	167	558
258	Δαναῶν	175, 2	581
260	ἀρείοσιν	186	602
262	ἴδωμαι	255	720 e
266	τράφεν	119, 9	355 D, c
272	μαχέοιτο	226, 2, b	722 a
273	μεν	176, I	582
275	τόνδε	164	553
278	τιμῆς	171, I	574 c
281	πλεόνεσσι	171, 3, N.	597
283	Ἰχθυήῃ	184, 3	597
284	πολέμοιο	167, 3	565
286	γέρον	48, 2 (a)	158
289	ἃ τινα	159, N. 2	547 c
294	ὁπείξομαι	227, I	750
“	εἵπης	232	757
295	ταῦτα	159, N. 2	547 c
299	τῷ	84, 2	244
300	τῶν ἄλλων	168	559
301	ἂν φέροις	226, 2 (b)	722 a
307	Μεινοτιάδῃ	129, 9 (b)	466
311	ἄρχος	137	500 c
312	κἄλευθα	159, N. 5	547 b

LINE.	WORD.	GOODWIN.	HADLEY.
317	οὐρανόν	162	551
"	καπνῷ	190	612
318	τά	159, N. 2.	547 c
319	τήν	159, R.	547 b
321	οἱ	184, 4	598
323	ἀγέμεν	269	784, fine print
324	δάησι	223	747
"	ἐγὼ δέ	227, 2	
"	κεν ὁλωμαι	255, and N.	720 e
330	ιδών	277, 2	789 c
331	βασίλῃα	153, N. 2	544 a
332	τι	159, N. 2	547 c
335	μοι	184, 5	601
337	Πατρόκλης	52, 2, N. 3	180
341	ἐμείο	167, 3	565
"	γίνηται	223, N. 2	747 b
342	τοῖς ἄλλοις	184, 3, N. 3	597
344	οἱ	184, 3	599
348	γυνή	60, 5	202, 4
349	ἐτάρων	182, 2	589
350	ὁρόων	120, 1 (b)	370 D, a
353	βέβηκεν	108, IV. 2, N. 1	328 D, c
359	ἄλως	174	580
360	ἐτόιο	182, 2	589
362	φρένας	137	500 b
363	εἶδομεν	216	739
388	μῦθον	159, R.	547 b
393	παιδῆς	171, 2	576
396	σεο	176, 1	582
397	Κρονίωνι	184, 3, N. 3	597
401	δεσμῶν	174	580
403	Βριάρεων	166	556
404	βίη	188, 1, N. 1	609
405	κύδει	188, 1	611
407	τῶν	171, 2, N. 3	574 b
408	αἱ κεν ἐβόησι	226, 4, N. 1	
410	βασίλῃος	171, 2	574 d
415	ἀδάκρυτος	136, N. 3	775, fine print
418	ἔπλεο	205, 2	707
418	αἰση	184, 3	597
420	αἱ κε πίθηται	226, 4, N. 1	

LINE.	WORD.	GOODWIN.	HADLEY.
422	Ἀχαιοῖσιν	184, 2	552 a
424	χθιζός	138, N. 7	498
425	τοι	184, 3, N. 6	599
427	μιν	158, N. 2	773
428	ἀπεβήσεται	119, 8	349 D
429	γυναικός	173, 1	577 a
430	ἀέκοντος	167 or 183	558 or 593
432	λιμένος	182, 2	589
434	ἱστοδόκη	186	602
"	προτόνοισιν	188	607
437	ἔβαινον	200	701
443	ἀγάμεν	265 and N.	765
444	ἱλασόμεσθα	216, 1	739
450	τοῖσιν	184, 3	597
453	ἐμεῦ	176, 1	582
456	Δαναοῖσιν	184, 3, N. 3	597
460	κνίσση	188	607
466	περιφραδέως	74, 1	225
467	πόνου	174	580
"	τετύκοντο	100, N. 3	384 D
468	δαιτός	172, 1	575
469	πόσιος	167, 3	565
470	ποτοῖο	172, 2	575
471	δεπάεσσιν	190, or 184, 3	612 or 597
474	φρένα	160, 1	549
479	τοῖσιν	184, 3	597
482	στείρη	190	612
488	νηυσί	187	605
490	πωλέσκειτο	119, 10	410 D
491	φθινύθεσκε	119, 11	410 D
"	κῆρ	160, 1	549
495	ἐφετμένων	171, 2	576
497	Οὔλυμπον	162	551
498	ἄλλων	191	626, 5
499	κορυφῇ	190	612
500	αὐτοῖο	182, 2	589
"	γούνων	171, 1	574 b
505	ἄλλων	175, N. 1	586 c
510	τίσσωσιν	216, N. 2	741
510	τιμῇ	188	606
512	γούνων	171, 1	574 b

LINE.	WORD.	GOODWIN.	HADLEY.
515	τοι	184, 4, or 187	598 or 605
515	επι	23, 2, <i>ad finem</i>	102
519	ἐρέθισιν	231	758
522	νόησιν	216, 1	739
523	μελήσεται	208, 2	710 b
527	κατανέσω	233	757
528	ὄφρυσι	188, 1	606
530	κράτος	60, 5, 13	202 D, 24
534	πατρός	182, 2	589
542	κρυπτάδια	159, N. 2	547 c
543	ὅτι	86, N. 2	40 D
"	νόησιν	233	757
549	ἰδῶμι	233	757
552	ποῖον	142, 3	535 b
552	ἐρομαι	200, N. 4	
555	παρίη	218	743
559	τιμήσιν	216	739
564	μέλλει εἶναι	118, 6	711
566	χραίσμωσιν	216, 1	739
567	ἐφείω	232	758
575	δαιτός	167, 3	565
577	μητρὶ	187	605
579	νικεῖησι	216, 1	739
"	ἡμῖν	184, 3	597
582	καθάπτεσθαι	269	784 and fine print
585	μητρὶ	184, 3, N. 4	184, 3
586	τέτλαθι	125, 4	409 D, 10
587	ἰδῶμαι	216, 1	739
589	ἀντιφέρεσθαι	261, 1	767
591	ποδός	171, 1	574 b
596	χειρὶ	184, 3, N. 3	597
597	θεοῖς	184, 3	597
600	ποιπνύοντα	279, 2	472, R. k
602	δαιτός	172, 1	575
610	ἱκανοί	233	758

NOTE. — The above references, in connection with the passage set for translation, may indicate a useful addition to, or substitute for, the usual daily lesson in the grammar. They will be adapted to the new edition of Hadley's Grammar, now in preparation by Professor Allen of Harvard College, as soon as it appears.

GENERAL INDEX.

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THE printing of a reference in full-faced type indicates that in that place the subject referred to is most fully treated.

The references are to be understood as illustrative only, not as exhaustive, upon the various heads cited.

ABSOLUTE comparative, B 440, Δ 64.
Accusative, of limit of motion, without preposition, A 240, 317, 322, 497, E 291.
Accusative, of thing, retained in passive, A 149.
Acephalous verse, Γ 357, Δ 135.
Adjective, equivalent to poss. gen., B 20, 54, Z 180, 446.
Adjective, of two endings instead of three, A 3, E 269, 776.
Adjective, translated adverbially, A 39, 52, 77, 424, 543, B 2, 148, Γ 7, Δ 124, E 19, Z 249.
Adverb, in predicate instead of adjective, A 416, B 323, Γ 95, Δ 466, Z 131.
Aegis, B 448, E 738 follg.
Aethiopians, A 423.
Alliteration, A 99.
Ambuscade, service in honorable, A 227.
Anacaluthon, B 353, E 135, Z 478, 510.
Anapaestic rhythm, Δ 204, E 745.
Anastrophe, A 162, B 91, Z 331.
Anastrophe, forborne when word intervenes, Δ 505.
Anastrophe, forborne when vowel of prep. is elided, A 350, Δ 97.
Anthropomorphism, A 533, 564, Δ 48, 507, Z 135.
Aorist, formed after analogy of liquid verbs, A 40, Z 505.

Aorist, formed with tense-sign σ from liquid stem, A 136.
Aorist, of mixed formation, Γ 103, 120, 250, Z 53.
Aorist, Gnostic, A 218, Γ 4, 33, Δ 75, 143, 160, 279, 455, E 92, 139, 523, 599, 902.
Aorist, reduplicated 2d, A 100, 256, 590, Γ 86, 355, Δ 127, 293, 397, E 69, 504, Z 12, 50.
Aorist, syncopated 2d, Δ 449, 519.
Aorist, of entrance into state, A 330, 331, Γ 259, 398, E 422, Z 484.
Aorist, of single act, A 118, 199, Γ 98.
Aorist, sometimes translated by perfect, A 158, 207, Δ 246, 248.
Apocope, A 305, 593, 606, B 160, 426, 549, Δ 11, Z 201.
Apodosis omitted, A 232.
Aposiopesis, A 136, 580.
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